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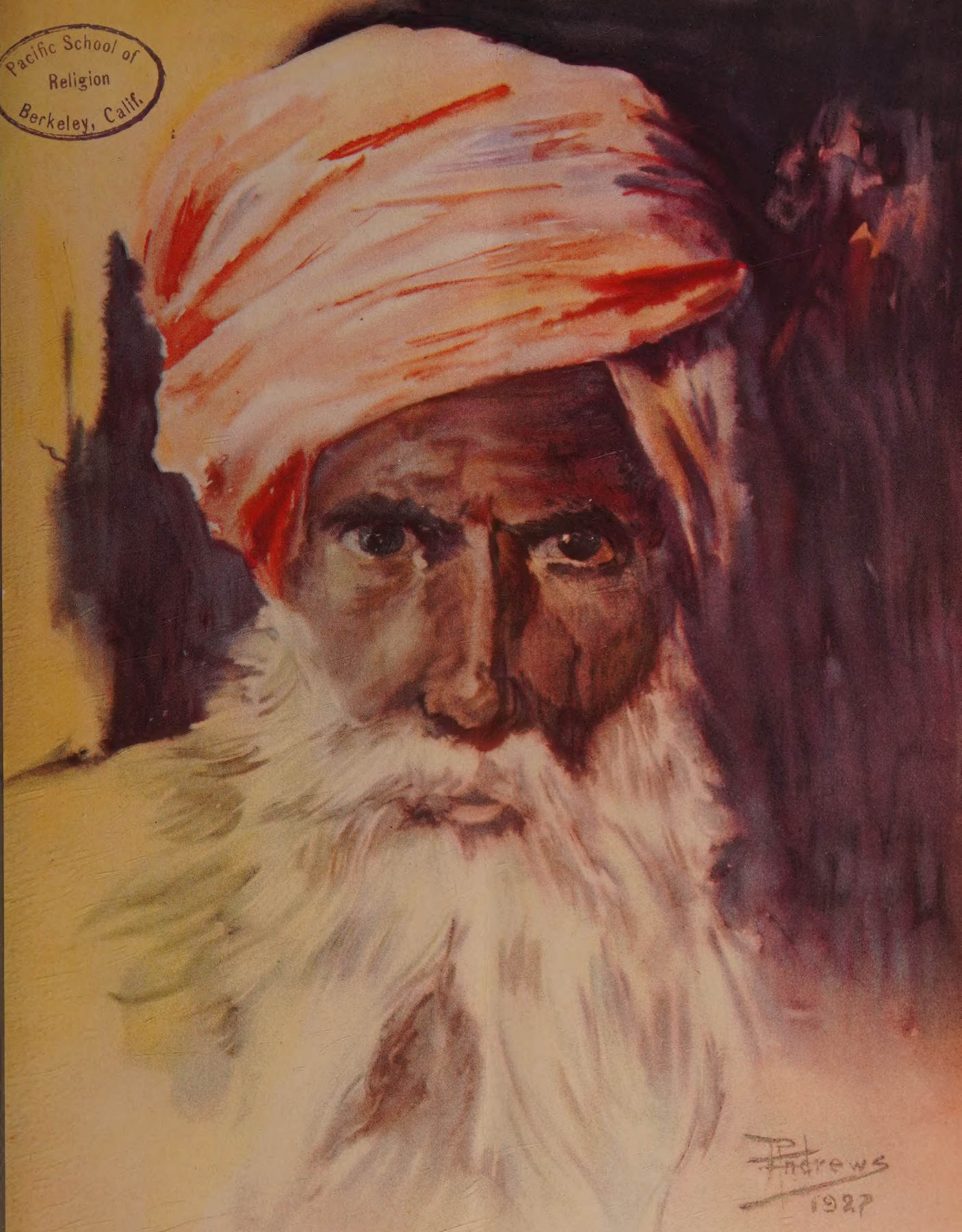

THE MISSIONARY HERALD

MAY 1928

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Vol. CXXIV MAY, 1928 No. 5

OUR COVER

The sketch on our cover is by Miss Ruth A. Andrews of the Marathi Mission in Western India. It is that of an old Mohammedan patient at the Wai Hospital where Miss Andrews nurses. Our gratitude is due her and her family for the privilege of presenting the picture to our readers.

There is not a little artistic talent hidden away in the "mission body" abroad, and frankly we would like to encourage its emergence. Besides, our readers can often catch more of the spirit of the East through sketches than through many photographs. For examples of this please note not only the cover design but also the sketches accompanying the first article, which were drawn by Mrs. E. E. Strutton, also of the Marathi Mission.

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OUR NEXT NUMBER

will contain a good deal of illustrated and educative material on Africa arranged for ready use in Summer Conferences and in Study Classes during the fall and winter.

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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GOOD NEWS FROM BOARD'S TREASURY

By SECRETARY BREWER EDDY

A STUDY of the receipts of the Board through the last few months shows an unexpected turn for the better in receipts from churches. At the beginning of our fiscal year for the month of September, gifts from churches showed a sharp drop of $19,698 under last year's figures. In October it was worse, for the falling-off for that one month was $30,940. November showed a gain of more than $10,000; December, a further loss of $3,540; but January brought a magnificent gain of $65,323.

When the six months' period had passed, including returns for February, we stood $22,575 ahead of last year's figures in the gifts from churches, and $7,741 has been added in the report for March.

Every friend of the Board can rejoice in this item, for it seems to indicate that when the churches sent in their final gifts to count on the year 1927, they turned what appeared to be a serious loss into a definite gain. We are able to cherish the hope, therefore, that this good report from the churches will continue.

The record of gifts that have been indicated in the column as from Sunday schools and Young People's societies has become more and more of a problem in the last few months. Because of better organization in the local churches, more of the gifts come through the church treasurer. Under the new conditions of the merger, the Young People's gifts, for the most part, are not credited to them by those who send in the reports; so that for the seven months through March the Young People's gifts show a falling off of $18,188. Yet we must believe that much of that money appears in the gain reported from the churches, but has not received its due credit. It has practically been decided to drop this column and merge all Young People's gifts in the Receipts from Churches in order to avoid confusion in the future.

Of greater seriousness is a loss from individuals for the seven months of $13,317 under last year's figures. We cannot believe there is any less interest, yet it is impossible to account for any falling off in definite gifts from individuals. We shall hope that the gifts have simply been delayed and will be pouring in as we approach the summer time.

The complete story is given below in tabulated form and reveals a gain for seven months from all sources of nearly $60,000. If now the Board can maintain its full income for the last five months of the year, equalling last year's record, we shall be able to face the annual year's end with courage. So far as we can judge the temper of our friends and donors in the churches, there was never a deeper determination to stand by the work abroad. Increasingly it is felt that this is one of the best things we are doing to prove America's Christian spirit toward other nations. Thousands of friends realize this work is putting the Gospel of Christ into new hearts and in lands where the need is most evident.

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS FOR MARCH, 1928

	1927	*1928*	*Gain*	*Loss*
From Churches	$23,039.96	$30,781.52	$7,741.56	
From Individuals	4,692.89	4,658.57		$34.32
From S. S. and Y. P. S. C. E.	1,397.72	464.28		933.44
Inc. 20th Century Fund and Legacies	8,120.17	24,770.39	16,650.22	
Inc. Gen. Perm. Fund	2,817.50	2,914.50	97.00	
From Matured Cond'l Gifts		2,000.00	2,000.00	
Totals	$40,068.24	$65,589.26	$26,488.78	$967.76
Gain for March			$25,521.02	

FOR SEVEN MONTHS TO MARCH 31, 1928

From Churches	$601,111.15	$631,427.59	$30,316.44	
From Individuals	56,901.80	43,584.18		$13,317.62
From S. S. and Y. P. S. C. E.	29,614.24	11,426.13		18,188.11
From 20th Century Fund and Legacies	236,620.03	271,268.17	34,648.14	
From Matured Cond'l Gifts	25,600.00	51,215.00	25,615.00	
Inc. Gen. Perm. Fund	18,285.09	18,929.36	644.27	
Totals	$968,132.31	$1,027,850.43	$91,223.85	$31,505.73
Net gain for 7 mos. to March 31			$59,718.12	

CRIM'S HOME AT SHOLAPUR

NOT SO HOLY AS HE LOOKS

A "DEER HUNTER'S" DOMICILE

FROM CRIMINAL TO CITIZEN

Miss Ella Hoxie of the Marathi Mission answers questions regarding her work in the Criminal Tribes' Settlement at Sholapur. The drawings are by Mrs. E. E. Strutton of the same station. They first appeared in a pamphlet recently published by the mission, entitled, "Building Brotherhood in Western India."

IF a thief blows a safe in America, he is caught, if possible, by the police and put into prison for whatever term the court decrees. He is an individual criminal and is treated as such. He may, indeed, be a member of a gang, but under ordinary circumstances his associates would not run to any large number. What, however, are you going to do with a criminal who comes from a family in which from generation to generation his particular crime is followed as a profession, and in which not one, but hundreds engage in lawbreaking as a career? You cannot put a whole people in jail, can you?

MISS HOXIE

This is the situation that faces the government of India, for in addition to about two thousand castes, both religious and social, there are ten different branches, numbering some thirty thousand individuals, of what are called the Criminal Tribes. To cope with this great problem and develop good citizens out of the thousands of men, women and children who are following certain types of crime as a family profession, the government of India has asked various Christian missions to take charge of entire settlements where these people are segregated when they are taken into custody by the law.

A LITTLE LADY DOING A BIG WORK

Small in stature, unassuming in voice and appearance, Ella C. Hoxie, an American girl hailing from Kansas, first went out to India in 1914 under the American Board to work in one such settlement at Sholapur. For the past seven years she has been in charge of the educational work there among children. Underneath her quiet manner these people have found a kindly firmness which gets results.

"There are about ten different tribes in all, but we are working with only seven in Sholapur," said Miss Hoxie recently. "These tribes wander about the country following their profession until caught by the police. They are then put in barbed wire enclosures for certain definite periods of time. Here they build their homes and carry on their family life until their terms have run out or they are released because of good behavior. There are four thousand in the camp at Sholapur. The men of the family are put to work, as are some of the older children, but the younger children are compelled to attend school."

"WHERE JAIL IS PREFERABLE TO FREEDOM!"

Work for these people is found in the seven great cotton mills of Sholapur. Here they can earn their livelihood. Very little charity is given. Often it is difficult to get these families to move on when once their probation period is over. They much prefer staying in "jail" to going out again into the old struggle for a living.

There is in the settlement at Sholapur a type of reformatory school for boys and girls who have already begun to steal. At first they are put on probation and an effort is made to find out why they are stealing; whether, for instance, there is something that the missionaries can get for them which will remove the temptation. They are kept in this school from three to five years. The girls are often put there more as a protection for them than as a direct reform measure.

INFLUENCE OF AMERICAN MOVIES

"The children are really clever and have good minds," said Miss Hoxie; "they speak a number of dialects, and have one of their own that few others can understand. For the most part, however, the American movies here in Sholapur have a pernicious influence on the boys and girls who attend. They steal pennies to go and then get new ideas for stealing from what they see on the screen. We have questioned them and found this to be true. There are doubtless good American movies that come to Sholapur, but these children do not see them.

"The idea that they get of America and of the Americans from what is depicted on the screen is awful to contemplate! I wonder sometimes how Indians, after seeing these pictures, have as much respect for the Americans as they do have. They think that the life there portrayed is typical of the West, for the movie is practically the only way they have of interpreting us aside from the comparatively few of us they meet in the settlement and missions."

"EVEN THE LEAST OF THESE"

In noble contrast is the influence of the missionary. The children in the settlement are being trained to follow the right kind of life *because it is right*, and the leaven is working; Miss Hoxie tells of a schoolboy who came running back to her one day to ask that he be allowed to remain there because his mother was trying to get him to go to the Bazaar and steal. Another child told of parents trying to make him drink, but he refused to do so and ran away. The children voluntarily gave out of their poverty to the Near East Relief Fund.

Miss Hoxie's special duties have to do with the settlement school, where 1,040 children attend. There

TYPES OF CRIMINALS (1)

A Bhat Woman

The Bhats are distinguished by their women dancers, who entertain the crowds while the men pick the pockets of the bystanders. Unlike any other tribe, the Bhat women have a standing above the men. They even eat before the men and come extremely high as wives.

Both men and women of this tribe have turned to honest occupations: the women to quaint embroidery, the men to the mills. Their financial returns nowadays are much more rewarding than in the days of thievery. Besides, there's no haunting fear now of the police.

The Chapparbands, the fakir-counterfeiters, are low class Mohammedans. They carry figures like this at the tops of poles during the great Mohammendan festival of Moharrem. The rest of the year these images are kept in sacred mosques and temples.

There are about 700 Chapparbands in the Sholapur Settlement, and they are not known to have done any false coining for years. All of them have settled down to honest labor. They are freed from the daily roll call and live outside the Umedpur enclosure, on their own plots of ground. Many have bought fields and are farmers.

A Chapparband Idol

Kaikadi or Pamlor

Here's a house breaker. He will kill if necessary, but generally he gets away with his booty without murder. He's a real professional highwayman, too. No job is worth while that doesn't yield at least a thousand rupees. No petty thieving for him. He is like the Thug of olden days. He's a gentleman thief — and as like as not has one or two sons on the police force of the city of Sholapur. Good stuff when taken early.

These fellows disguise themselves as Brahmins. They specialize in stealing on trains and travel in pairs. One lies down under the seat of the traveler and, while the passenger sleeps or is engaged in conversation by the other thief, takes from his mouth a small, thin, curved blade carried between the teeth and lips, slits open the bundle of the passenger, removes contents, refills bundle with old rags, and slips out at next stop with booty.

This particular man in picture has been behaving well now for eight years. He is a night watchman at the Sholapur Mission Bungalow.

Bhampta: Bundle Thief

are primary and kindergarten classes, as well as the first to the fifth grades. Considerable industrial training is introduced, for it is essential that these youngsters be given some means of earning an honest living after they are turned away from following the commercial trades of their families. So weaving, carpentering, basketry, iron work, tin work and the like are taught.

"Bread boxes and other types of tin work are made mostly from Standard Oil cans," said Miss Hoxie, smiling, "and the making of sling shots is quite lucrative because the Indian farmer has to use the weapon to defend his fields and garden from the ravenous birds. Some one must be constantly on the watch over fields, for crows and sparrows will settle in clouds on the produce and completely devour it. All day long some one must stand guard on a small platform near the field."

SOME RESULTS WORTH WHILE

That these girls and boys have the desires and ideals of normal, happy children when given a chance to live normal lives is proven by their devotion to the troops of Boy and Girl Scouts organized in the settlement. There are now four Girl Guide companies and three Bluebird flocks. "Many of our Girl Guides went to work in the mills," Miss Hoxie said, "but they could not bear to give up their scouting and pled to be allowed to hold meetings after hours of work. These Girl Guides wear dark blue saris with white bands."

POSSIBLE CHALLENGERS TO AMERICAN BOY SCOUTS

The Boy Scouts of the Criminal Tribes are really fine. They can outrun, outswim and outclimb any other Scout Troop in India, Miss Hoxie believes. "Whereas a fifty-yard swim is the requirement for Scout honors," she says, "our boys swim five hundred yards before stopping. I believe that they are the best in athletics of all the Indian Scouts. There are seven troops, with anywhere from 28–40 boys in them. These Scouts follow the law of scoutcraft by helping others, although they work ten hours a day in the cotton mills at the mechanical work of winding bobbins and the like. They very often have given up their only holiday to going about the settlement cleaning and repairing the huts of women whose husbands are serving prison terms."

"At first we had a very hard time getting parents to let their children come to school," Miss Hoxie tells us. "They could only see the immediate gain of the child's getting to the mills and earning money. We are now, however, in the midst of what seems to be a wave of real enthusiasm for more education. Already we have one girl who has gone from our school to the teachers' training school in Sholapur City, and she is soon coming back to teach among her own people. This girl is a splendid type, and what is more significant, comes from the lowest caste of all the seven tribes in our settlement. She was a Mang Garudi, whose women are petty thieves and whose men are a lazy, hard drinking lot of wrestlers and sleight-of-hand performers. From such an origin this lovely girl has developed."

"THE CHILD IN THE MIDST"

It is, indeed, "the child in the midst" upon whom the Christian missionaries stack their hopes. The older folks of these criminal tribes are more or less apt to turn to the new life from expediency. One old man who is now a gatekeeper in the settlement has seventy-five murders to his credit. His position now is that of a special messenger and guard; he takes money from the settlement office to the bank and performs other deeds that require trustworthiness. But the real work of regeneration rests in saving the child.

STEPS TOWARD CITIZENSHIP

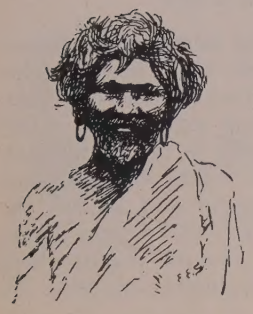
A most unique system of local self-government has been inaugurated in this Criminal Tribes' settlement. It is called the "Panchayat," and consists of a group of leaders selected from each tribe, who hear cases and deal out punishments to offenders. This self-government idea works surprisingly well. It has some of the characteristics of the plan suggested by Mahatma Gandhi, who wished a court of representatives, Mohammedans and Hindus, to pass on issues, and thus become a substitute for mob rule.

"Some of the fines and sentences handed down by this Panchayat are quite amusing," reported Miss Hoxie, with a flash of her attractive smile; "as, for example, the case of one man who was fined one pie (1/96 of a cent). The man felt so disgraced that he begged to be fined 75 rupees (there are about 3 rupees in a dollar) because this niggardly fine of 1/96 of a cent meant that public opinion held him in such low esteem that he was not even considered worthy of a decent fine. In another instance, I know of a man who was sentenced to go around with an onion tied to his beard."

PROOF OF THE PUDDING

As to the hope of ultimately bringing all of these criminal tribes people into the class of responsible citizens, Miss Hoxie testifies that whereas the Indian Government used to be forced to spend weeks in trying criminal cases, it now finds that the traveling officials who used to care for this type of work need spend only a week at the settlement, and that more for the purpose of inspection than for anything else. The cases are now hardly of sufficient seriousness to warrant their being handled other than by the local police or the settlement Panchayat. The government hopes to continue this system, so that eventually these people will be settled on their own land, where they can become honest farmers, a credit to themselves and to their country. This year fifteen hundred of these criminal tribes folks will be released from the settlement at Sholapur.

TYPES OF CRIMINALS (2)



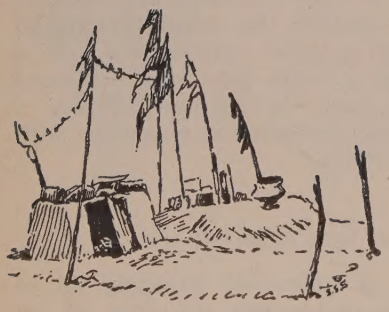
A Pardi, or Deer Hunter

This tribe loves to snare the deer and to catch birds in nets. They attach to themselves, also, the tame goat against the will of the owner thereof. They make good house breakers as well, and don't forbear to rob grain fields in harvest time, if refused grain by the farmers. Their curse is considered an awful thing. Very few peasants care to get it.

Several groups of "Crims" seem to know how to pick pockets and it is fair to assume that many an Oliver was given his Twist when young. The Bhats know how to work the crowds, as does the wife of the Garudi or sneak thief.

It is encouraging to learn that in the schools under Christian missionary auspices the children are learning better things than stealing. Not a few become enthusiastic contributors to the welfare of India.

A Pickpocket School



A Mang-Garudi Shrine

Each tribe has its own mode of religious observance as well as its special deity. This is a typical shrine of the lowly sneak thief. Note the flags for decoration, and the embers of a fire. Within are the offerings of lemons, rice, etc.

The Kaikadi shrine is similar to hundreds of Hindu altars in Western India. Anbabi, the Bhampta goddess, is often seen in small niches or recesses in Bhampta shrines. The images of the Deer Hunters are kept in boxes opened only three times a year.

This man is new to the Settlement and has not yet settled down. He needs a lot of watching, as he is ready to join in with any one who is willing to steal or cheat. A sort of kleptomaniac, evidently. Takes anything that turns up from a fowl to a gold ornament. Blackmails other thieves, too, and is a most unsavory rogue, they say. A real robber of robbers.

But here again, his children are found to be human and therefore responsive to the Father's approach through His messengers.

A Bestar or Donga Dasi

Foochow Christians Express Gratitude

December 31, 1927.

Your formal letter with regard to the transfer of authority from the Mission to the Foochow Congregational Church arrived while our Annual Meeting was in session, and it was read with great joy and unlimited gratitude. This Annual Meeting lasted for eight days and there were more than eighty officers and delegates coming from three stations.

In this meeting the following three steps in the transfer were reported: (1) The Foochow Mission of their own volition voted in favor of this transfer and cabled to the American Board in Boston asking approval; (2) The American Board cabled approval in general, after which the Church Executive Committee, following a conference with missionaries and Chinese Christians, worked out detailed plans for the transfer and reported them to the American Board; (3) The American Board formally replied approving the conditions of transfer.

When the members of the Conference heard this report, they showed not only their approval of this splendid undertaking, but also expressed their appreciation and extended their thanks for the hearty good will, the broad vision, the large-minded generosity and the all-pervading love of the American Board, and for its kind assistance during the past eighty years. At this Annual Meeting, the more than eighty delegates voted unanimously to express sincere and hearty gratitude to the American Board and the American Churches. In the sight of our Heavenly Father, each person might, as it were, represent a year in giving thanks to the American Board for the past eighty years of loving help.

Our Annual Meeting this year was memorable for two important events. One was your formal letter approving this transfer of authority. The other was our change of name to Mid-Fukien Divisional Council of the Church of Christ in China. These events lead us to think of what henceforth must be three important aspects of our Church life in the sight of Christ: (1) Our own Church organization — the newly-named Mid-Fukien Divisional Council of the Church of Christ in China itself. (2) The Mission Board — the Mother Society which on the basis of the loving purpose of the Heavenly Father gave birth to and nourished us and gave constant loving care to us. (3) The United Church — which on the basis of Christ's purpose that his followers should be one has recently joined with us in forming the Church of Christ in China.

According to the Chinese custom, when a child is born, he is given a baby name, and when he goes to school, at about seven or eight years of age, he is given a school name. Our Church has been established for eighty years and it may be compared to an eight-year-old Chinese boy who is just beginning to go to school and to whom a new name has been given. Henceforth, of course, we should put together with the democratic heritage we have received from the Mother Church, the dynamic energy which our own Church here should supply, and the good friendly example of the United Church in order that we may supplement one another and give mutual aid in learning how to establish the Chinese Church and thus gradually realize our hope of winning China for Christ.

Now we have three things in our minds which we cannot help mentioning. (1) *Our good fortune* — that we have such a sound heritage from our Mother Church, the favorable environment and good example of the United Church, and the skilful use of the project method of teaching by our good teachers. (2) *Our apprehension* — lest having changed our name and entered this school, we may still lack in energy and efficiency in this experiment. (3) *Our earnest desire* — that our Mother Church and our good teachers in addition to giving us incentive and guidance will pray for us with great sincerity and perseverance.

Words are inadequate to express the gratitude which all the delegates to the Annual Meeting feel towards our Mother Church. Nevertheless, in addition to thanking our Heavenly Father in our prayers, we have prepared this special letter to the Mother Church to express our sincere gratitude. In addition to this expression of our feeling of gratitude, we desire to express our thanks in action as well. We hope we may persistently carry forward the work which Saint Peter describes as "using living stones to build a spiritual house" and so devote our energies to the building up of a Chinese Church. We desire to use our persistent efforts to express our lasting gratitude. We send this letter with cordial greetings.

Sincerely yours,

Signed, DONALD M. HSUEH
Chairman

Y. S. LIN
General Secretary

The Church of Christ in China
Mid-Fukien Divisional Council

THE SOCIAL GOSPEL AND INTERRACIAL RELATIONSHIPS

PART I.

The sixth in a series of articles by Ray E. Phillips of Johannesburg

ELEMENTS IN SOUTH AFRICA'S MELTING POT

SOUTH AFRICA has been called at various times a "Melting Pot of Races." There are enough racial ingredients, surely, to make a good strong mixture. A recent writer, however, has made the discovery that South Africa's melting pot has no fire under it! The racial ingredients are all in the pot; there is chemical reaction causing a dozen different acrid odors in the form of race prejudices; but the terrific heat of some central fire which could blend these elements into one sane, responsible body of people working out a common destiny—that is lacking. Rather, it would seem that the rapid fermentation now taking place is tending in the direction of producing an explosion through spontaneous combustion in the not very distant future.

A brief inspection of the South African pot reveals a preponderating black ingredient, the native people, four times the bulk of the white. The reaction of these two elements is quite similar to that in this country. In between these black and white elements is another, neither white nor black, but a combination of the two. This is the Colored, or Eurafrican, population, numbering over half a million. These people do not mix readily with the black as they do in the United States; they regard themselves superior to the native people; they are without race pride and tradition, have no history, and present the spectacle of pitiful racial pariahs paying the price of the white man's unnatural lust.

There is another element in the pot giving rise to odorous race prejudices. This is the swarthy East Indian group: a hundred and eighty thousand people from the land of India, brought over in 1860 and in the years following to work in the sugar cane fields of Natal. Many of the present Indian dwellers in the land, having been born in South Africa, know no other home. On account of the low standard of living among these Indians, their keenness in trade and, in many instances, their rapid rise in the scale of wealth, there is much friction and ill-will between this group and the others. Chinese and Arabs number only a few thousand, but these ingredients are not melting either.

Looking closely at the white element in South Africa, we find racial prejudices persisting in some quarters between the English and the Boers (Dutch). There are always some who try to keep the old Boer War wounds from healing. Lately there has developed much bitterness over the South African Flag

SOME DURBAN POLICE

This group includes European, Negro and Indian guardians of the law, to handle the three races composing the population of Durban, Natal, South Africa

Bill. The South African Government, which is predominantly Dutch, wants a national flag, one purely South African. The English insist on the presence, in this flag as in the flags of Canada, Australia and New Zealand, of the Union Jack. The Dutch shy at the Union Jack as a sort of symbol of their inferiority in this land of their adoption; they demand that it be left out. Recently a member of the government is reported as having been highly indignant at the Anglican Dean of Johannesburg, who had "made an idol of this rag." Dubbing the English flag a "rag" was hardly conducive to good feeling; it is only indicative of the sleeping animosity in some quarters between English and Dutch. Prominent Dutch, like General Smuts and many of his political associates, rise above the old bitter hatreds, but they are in the minority.

The last and most hopeless in the South African pot is the "poor white" element. Thousands of white men throughout the land are unskilled, uneducated workers. They will not do unskilled work ("kaffir's" or "nigger's" work), and they can do no other. Neither will they live on wages that the native is paid. They are creating a growing economic and political problem.

WHITE VS. BLACK

The two most important racial elements in the South African situation, both from the standpoint of numbers and the difficulty of reconciling opposing factors, are the whites and natives, the Dutch-English white and native black.

And the two outstanding factors that must be spoken of in any discussion of interracial matters as between these two great racial groups are (1) the land problem and (2) the industrial situation in the big cities.

It has often been stated that the native problem is the land problem. The early white settlers of South Africa were land hungry. Coming from small European countries where land was figured in feet and inches, they found in this new land a vast rolling prairie, seemingly endless in extent. An ideal took root in the minds of some of the early colonists: the "obtaining a farm large enough so you couldn't see the smoke from your next-door neighbor's house." The whole land was eventually appropriated by the newcomers. And much of this land is not producing. There is no tax on land, and hence no inducement either to improve it or sell it. So there it lies in big holdings; tied up and much of it useless. This explains the fact that there is a land famine. For the large native population there is no land available for expansion. Although the natives constitute four-fifths of the population of the country, they own only one-thirteenth of the land, and they are now overflowing the meager allotments of past years. Thousands of natives of the younger generation are now finding themselves without land and faced with the choice between becoming serfs on white farms, or going to the big cities to work.

So there is at the present time an alarming drift to the cities. This movement on the part of the natives is paralleled by the drift of part of the younger generation of whites from the farms to the cities, attracted there by the bright, alluring city life. Here, because these farm lads have no trades, many drift into the slums and native settlements and eke out a meager existence by supplying liquor to the blacks.

STATUE OF THE PAUL REVERE OF NATAL

Dick King rode to Grahamstown to secure British troops, who saved Natal from the Boers for the Empire.

But there is this difference between the black and white landless city dwellers. While white men have the vote and are a recognizable factor in South African politics, the natives are largely voteless and practically impotent politically. This means that political parties must provide for the whites even at the expense of the natives. The Color Bar Bill, passed by the South African Government last year, was such a one-sided provision, setting aside certain areas of industrial activity for white labor, and definitely closing employment to black men on color grounds alone! This is one serious ground for discontent, naturally, among the native people.

SEGREGATION

The present South African Government is flirting with the policy of territorial segregation as the solution of these mixed racial problems. If the natives can be located on definite areas where they can be made to stay, and if the East Indian can be disposed of likewise, it may be possible to keep South Africa forever a white man's country. That's the slogan—"Make South Africa a White Man's Country." The plan to push the Indians off on to certain areas has been abandoned, at least for a time, as the result of hot protest from England and India. But the Government is proceeding with bills in Parliament looking toward separating the whites and blacks, placing each class in its own territory and demanding that "each develop on its own lines." This policy is logical and sound theoretically. But it is open to the very serious charge that it is impracticable. And for two very evident reasons:—

First, the white man will not do without black men and women as laborers, in homes, stores, fac-

tories, gardens, etc. No such absolute separation of the blacks from the whites will be tolerated by the white man when it begins to interfere with the supply of cheap labor.

Second, there is no land which can be freed without serious trouble. A recent investigation by a Government Commission found no considerable areas free for occupancy by the blacks. White farmers stand solidly against any appropriation of good land for native settlement. Some scheme whereby natives can buy land in so-called "neutral zones" where either black or white may buy, but with safeguards to protect native interest, may relieve the situation. This is urged by certain thinking white men.

The recently enacted Color Bar Bill, which we have just mentioned, and which legislated natives out of employment in certain lines, makes the natives suspicious of the good faith of the present South African Government. They feel, and many thinking whites admit, that the segregation policy of the Government is dictated by fear—fear of the economic competition of the natives. And the natives, in their turn, are afraid that even though land is made available, and the line drawn about it, this line will not keep the white man from coming into their black territory if there is something in their area that the white man wants. A story reports an old native chief as saying to General Hertzog, the present Prime Minister, "Do you think, Sir, that you are better than God?"

"Why, no, certainly not," said General Hertzog.

"Well," said the chief, "God put a whole sea between you white men and us black men, and yet you white men crossed the ocean because there was wealth in the land of the black man. Do you think you can keep your white men from coming and taking possession of the black man's land merely by drawing a line down the country? Do you think you are better than God?"

As a matter of fact, the native people are so suspicious at the present time of the good faith of the present Hertzog Government that several bills now pending in the South African Union Parliament, bills which contain certain items which would be definite steps in advance for the natives, are condemned by them as wholly vicious.

DISCONTENT, THE "REDS'" OPPORTUNITY

No one acquainted with native affairs would take exception to the statement that discontent is spreading rapidly among the native people of South Africa. They see themselves legislated against because of their skin color; they are embittered over the land situation, the low rates of wages existing in spite of increase of living costs; they rebel against the slum housing conditions in the big cities. They are becoming anxious and uneasy. It is not to be wondered at that there is a rapid growth of nationalist feeling quite comparable with that found in India and China.

Are there any traces of "Red" influence in South Africa? Yes, considerable in the cities. Here the discontent is being capitalized by the Communists. These white Russian agitators have failed to reach *white* workers in any numbers with their propaganda, and now are turning their attention to the natives. What is their line of approach?

A white Communist is speaking to a group of heathen men, clad in blankets—some in European clothes. He points to the great mining buildings towering up, and asks, "Whose buildings are those?"

The answer comes back, "Oh, those are the white man's buildings."

"Who put up those buildings?"

"The white man."

"Who gave the white man the money to put up those buildings? Who did the work so that he could put them up? Who went down underground, drilled the rock, worked the machines, did the carrying, in order that the white man might get the gold to put up those buildings?"

The eyes of the natives brighten. "Why, we did the work; we gave the white man the money, didn't we?"

QUEEN VICTORIA'S STATUE IN THE GARDENS OF DURBAN

Here have been held meetings of protest by the large Negro element against discriminating laws and unjust treatment on the part of the dominant race

"Well," says the white spokesman, "those are your buildings, aren't they? Why do you allow the white man to sit around in those buildings? They are *yours;* why don't you go and take them? Why don't you sit around in the fine chairs? They are yours; help yourselves!"

Mass meetings have been held since the beginning of 1927, where large groups of natives, many of them not yet out of heathenism, have been addressed by Communists. They ask if their hearers are happy; if they want more freedom? The answer is certain, "No, we are not happy!"

"Well," the Communist speakers say, "if you will do what the Russian workers have done and what the Chinese are doing now, you will be able to secure freedom. We have got to be prepared, not merely with demonstrations, but also—if it proves to be necessary—with far more drastic action. Build up your organizations so as to take possession of this country." This is actual incitement to revolt against the Government among a people who haven't the faintest idea what it is all about, or where it will lead them, except that they are being deprived of what they deem their rights and feel that they have a grudge against their rulers.

THE GREAT GULF OF MISUNDERSTANDING

This, then, is our complex situation. The Indian presents a puzzling problem; the Dutch-English feeling, always tense, is growing more so; the forlorn group of half-castes is assuming the status of a big national problem; and the poor whites are calling for drastic legislation in a despairing attempt to keep themselves from sinking below the level of the blacks. These are all difficult ingredients to melt in the South African pot.

But the main, big problem is that of the domination by the million and a half whites of four times that number of natives. What is to be the future relationship of these two main groups? Will the white man continue to dominate the black or will he be submerged by the black? or, can some plan be worked out whereby both white and black can live at peace in the same land?

There are statesmen enough in South Africa to solve this problem; there are brains enough. What seems to be lacking is enough of the Christian spirit of brotherly love to bring out of the present mess of races and prejudices something resembling a kingdom of brothers. What seems to be needed is a warm, Christian conscience on the part of the governing peoples; a sense of responsibility to God, and a sympathetic understanding of the other man, and of the fact that he, too, is a child of the same Father.

The constructive side of this situation will be touched upon in the closing articles of this series.

"LOVE NEVER FAILETH"

By T. C. CHAO, LITT.D.

Dr. Chao is a member of the faculty of Yenching University at Peking. The following is a part of a sermon preached when the missionaries and the Church in China were passing through a period of great stress and strain.

OUR religion and religious institutions have been under fire, not because of the love they express, but because they have associated with things that are contrary to love. We may have to learn a lesson, that the lack of a thorough-going dependence on the love of God on our part only brings loss and persecution to us. None can deny that Christians have sincerely and intensely loved, but as this love has not been self-dependent and free, thorough-going and transparent, they have not succeeded in their tasks of spreading the religion in China.

There is only one thing that we have to ascertain from time to time, and that is: do we really love? If Christians do live the life of love and do believe in the final triumph of love in all things, they can rest assured that no harm will be done to their religion. The day will soon come when those who now attack superstition will cease to attack Christianity, because instead of being a bundle of superstitions, it is love; those who are now opposed to imperialism and capitalism will no longer be opposed to Christianity, because instead of being a tool in the hands of imperialists and capitalists, it is a religion of love.

While we do not anticipate evils to befall us that will do us real damage, we as Christians should feel ready to meet any emergency in the spirit of Him who never fails. In love we shall have to fight to make our truth known through literature, through education, and through service. In love we shall have to clear up misunderstandings, to create good relations between Christians and non-Christians in the land. In love we shall have to work out forms of worship, to create our own vital religious experience, to modify our existing organizations, to discover a new technique for the propagation of the Gospel, and to develop our religious thought, art, and services. In love we shall have to protect our institutions, our fellowship, and our corporate life. We have to because no other way will be as short, as direct, as effective, and as thorough-going as the way of love.

Unless we retain the love of God in us and grow in love, there is but little hope for the maintenance

and perpetuation of our religion because we have nothing to contribute, and because we have nothing with which to meet the expectation of the Chinese people. Unless we love, we cannot substantiate our claim to reality in the eyes of the people, whose demand is always, and will always be, a sincere, ethical embodiment of our beliefs in life.

We are facing a difficult situation today and we must face it squarely. We must not make compromises. We must not dodge the difficulties. As opportunism of any kind will indicate the emptiness of Christianity, we must by all means shun religious drifting these days.

Ways and means we will devise to carry on our religion of love, because it is our belief that it is the most important thing for mankind. Let us follow Jesus more closely. Let the conviction be deepened in us that love will never fail.

MY IMPRESSIONS OF "TRADER HORN"

By DR. JAMES B. McCORD of Durban, South Africa

I HAVE this morning finished reading "Trader Horn." I met the "Trader" himself in New York on March 17.

The author of the book pictures her hero as a rather pitiable, decrepit old fellow whose memory was failing, mind wandering, etc. My impression, after listening to his conversation with the ladies of our party for half an hour, was that he was a gay old gentleman, with a merry twinkle in his eye and a keen sense of humor. I call him an old "gentleman." He does not seem well educated or to have moved in cultured society, but he seems to have an innate courtesy and a desire to please, which is the first essential of a gentleman.

This desire to please, coupled with a good memory, which does not content itself with facts, but also reaches out for ideas, as he expresses it, explains his book. The author knew how to draw him out and she did it cleverly, and he responded very cleverly. I can imagine "Trader Horn" chuckling to himself as he expresses such startling sentiments. As he says, things of that sort make the book sell —and they have. I imagine "Trader Horn" sees the humor of it, even if many of our American readers take it seriously.

I suppose his references to David Livingstone have offended many people, especially in reference to his taking a native wife. This was very likely a common rumor among the "trader" class in Africa —an unconfirmed rumor. When we consider that many, if not most, of the white traders in Africa have their legal or illegal native wives, and that "Trader Horn" himself approves the practice, we can understand that the trader class in Africa would assume that David Livingstone or Cecil Rhodes, or any other single white man in Africa, would follow the same practice. I don't suppose that "Trader Horn" would seriously criticize David Livingstone if he had; his serious criticism seems to be that Livingstone took a white wife into Central Africa with him!

The experiences of his young manhood sound commonplace and are doubtless what thousands of other traders have had. The bare experiences would hardly have made a readable book, but his quaint way of telling them, the dressing he has given them, and the ideas and romance he has added—as he says, to make the book interesting—have captivated the reading public's fancy. I really think the picture he has given of a trader's life in those early days is very true to life.

His philosophy is quaint and interesting, but I don't see how we can take any of it seriously. He says so many things, observations on life, etc., that he must at times stumble on some trite and apt truths. Most of his philosophy, in my opinion, resembles the mentality of the cheap down-and-outer, throwing mud at those who are trying to make good. For instance, he decries our civilization and Christianity—or seems to—in favor of his cannibal friends, one of the most unmoral of races, who will kill and eat a visitor at their village, who will get rid of their elderly women by throwing them to the crocodiles, etc., etc. He almost seems to approve and admire such "near to nature" procedures.

"Trader Horn's" stealing of the ruby from his trusting friends and blood brothers was not very clever or difficult, I imagine. But perhaps somewhat dangerous. His romance about Nina T. may have happened in some form, but was probably simple and easy after he had gained this native's trust and confidence. The native Africans are rather simple folks, even if they do eat each other at times and throw the old ladies to the crocodiles!

On the whole, "Trader Horn," the man, is a very interesting and likable old gentleman. "Trader Horn," the book, is to me rather dull, full of repetitions; probably true to life, yet full of false philosophy.

THE FIRST AGRICULTURAL FAIR IN CHING-CHAO

By JAMES A. HUNTER, Tunghsien

Few missionaries have such an all-round training as the author of this article. His background was that of a Congregational parsonage; his higher education began with a course at a polytechnic institute, followed by two years at the University of Illinois, where he specialized in scientific farming, intending to make that his life work. Then he decided to enter the ministry, and graduated with the degree of B.A. He taught two years in a government school in Peking before taking his theological course. Mr. Hunter is now teaching mostly agricultural subjects in Jefferson Academy and is managing the Lu Ho agricultural experimental farm.

HE said that it couldn't be done, and if you will look at the picture of our wagons as we started off, you will wonder how our carter did get everything on. We helped with encouraging words and with our hands until finally everything was loaded on and we were ready to start for Hsiang Ho (Fragrant River), the county seat where we were to hold the first agricultural fair of its type that has ever been held in this part of China.

Fairs, in the old English sense of the word, are a characteristic feature of Chinese rural life. They are simply market days scheduled at intervals of from two to five days at each large village or county seat. These towns have few permanent shops or stores, so the market days afford the only opportunity for purchasing supplies. Itinerant merchants make a circuit of a number of fairs and the local farmers bring in their grain and other produce. It is possible to buy almost anything that one, living according to the simple standards of the Chinese peasant may need, from a skein of thread or a stick of candy, to a horse or cow.

Setting Out for the Fair

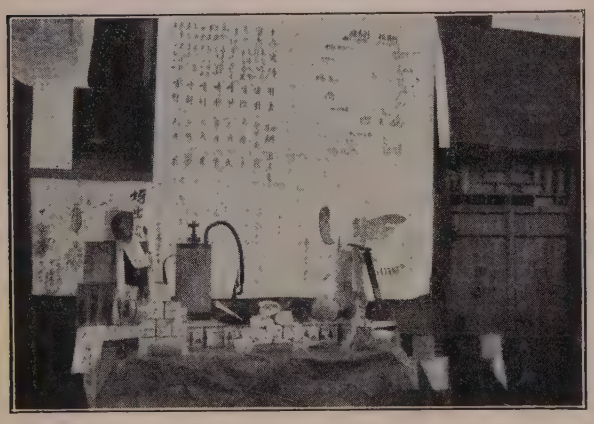
The fair which we organized, however, was of a sort with which you in the States are more familiar. At least, that is what we planned it should be, though you might not have recognized any likeness to the county fairs, so common in the Middle Western States, which have been so great a stimulus to the improvement of produce and livestock. Perhaps the thing that, more than anything else, has brought about this improvement has been the competition of neighbor with neighbor in the articles that each has himself produced. Agricultural colleges and experiment stations, with their demonstrations and exhibits, have led the way for improvement, but the stimulus has come from competition.

The Chinese farmer has been placed for centuries in an environment offering no stimulus other than the economic urge to find enough to feed and clothe his family. There is a great need of something that will encourage him to seek improvements that he can be reasonably sure will bring him gain and not loss. Farmers the world over are naturally conservative, and when their margin of profit is as small as that of most of our people here, they can take no risk in experimenting, but must continue the practices which they and their fathers for many generations have found give certain results.

The fair at Hsiang Ho was held in connection with the annual "Autumn Thank Meeting" of our District Association here in the Peking area. The suggestion came from the pastor of our Peking church (Mr. Peng Chin-chang), who had been a year in America and had seen some county fairs. Our idea was that we might give the people an example of the way in which a fair might prove helpful to them, with the hope that they would organize and operate it themselves another year.

The evangelist stationed at Hsiang Ho, together with a young graduate from our short course in rural training at Jefferson Academy, had spent almost two months in going from village to village in the county advertising the fair and urging the farmers to bring their produce for competition. Their task was a vastly different thing from a similar undertaking in the States; it meant more than an "ad" in the papers or a few posters on barns and telegraph poles, for few farmers could read, and those who could were not to be easily persuaded. It would take the greater part of a day and much drinking of tea to convince the members of even one village that the fair was to be something for

THE "COTTON CANDY" MAN SELLS HIS WARES TO THE CROWD



DISPLAY OF SPRAYING APPARATUS

DEMONSTRATING THE USE OF COPPER CARBONATE IN THE PREVENTION OF SMUT

their own good and not a trick to get something out of their already too meager store. Even our press agents, so they afterwards confessed to me, were somewhat doubtful of its value and did not dare to urge it too strongly for fear they might lose face.

With all our plans for the fair, the military situation around the Capital kept us in doubt up to the last minute of the possibility of holding it. The day before we set out we could hear the booming of cannon off to the southwest of Peking, and there were rumors of a band of some three thousand bandits operating about twenty-five miles northeast of Tunghsien. Dr. Wilder called on the commanding officer of the local troops and asked his advice about starting off to the southwest. He promised to notify us if there was any danger, and gave us his card as a pass through his guards, and so we went.

Hsiang Ho is twenty-three miles from our compound here, but it took our carts from eight forty-five in the morning until six that night to arrive at the Hsiang Ho church. I had to travel with them, as the carters refused to set out unless I would take some responsibility for any loss or damage to their possessions. When the soldiers are on a rampage they commandeer animals, carts, and even men at will, and without compensation. The speed we made that day made me long for a good Ford truck on a nice concrete highway. Our arrival caused a good deal of commotion and the magistrate sent an official asking what our purpose was. When he was assured that we had no relation to the Communists and were not trying to stir the people up to anything more than thanksgiving and a desire for better agricultural produce, he came over to welcome us, and later stayed up until after midnight listening to the first radio that he had ever seen.

The fair itself was held in the church courtyards, which were much too small. Our hosts had not too large a faith in the success of the undertaking, but when I tell you that 4,846 people (repeaters not counted when recognized) by actual count came in at the door, you will know that it was a good-sized crowd to handle in two small courts and a chapel with a (jammed) capacity of 500. There was only one entrance, so we had to keep the crowd moving. We operated a dozen-ring circus from ten in the morning until five in the evening. This was about the limit of time for the people from the country around to attend, as Hsiang Ho is a walled city and keeps its gates closed from six to six. Our program was to have a lecture in the chapel, followed by practical demonstrations of improved methods, tools, or seeds in the courtyards. These were carried on in several different places at once, and the speakers would move from place to place, so that all of the demonstration material was shown off a number of times a day.

Demonstration of improved methods has been given in several places before; in fact, every county is supposed to have a bureau for agricultural im-

provement, but it is usually a "swivel-chair" job, and is so lacking in helpful features that the farmers are suspicious of it. The agricultural bureau entered for competition in our fair a sample of silk, which was so poor that the judges would not allow it until they were notified as to the source of the entry, when they gave it a second place to save their official face. Demonstrations are often simply exhibits of American machinery and methods which are out of reach of the ordinary farmer here and only tend to discourage him from any effort to change his ways. The government experiment station just outside of Peking has an exhibit of about fifty Oliver plows, which it has had there for fifteen years that I know of. The smallest of them is so large that it would take at least five good Chinese horses—they are really ponies—to pull it. Since the average farmer does well to have even one draft animal, he looks at this exhibit much as one would look at the Dinosaur eggs in the Metropolitan Museum.

It has been our purpose from the start to keep the improvements which we demonstrate well within the range of the ordinary farmer and to try to lead him step by step rather than to scare him by leaps which he feels he cannot make. The plows at this fair had six and eight-inch shares, and a single handle suited to the practice of the farmers here. It takes two animals to pull them, which is what they use on their own plows, but it goes deeper and turns the ground much more thoroughly than does the log with a cast iron blade on the front of it, which they use. There was also a hand corn-sheller which, by using two men to take turns at the crank, could easily shell more corn in a day than twelve persons working as fast as possible. It is rented out for a dollar a day and the renter saves the wages of ten people, as well as a lot of time. A one-animal cultivator, a hand corn-planter, an improvement on the native wheat drill, a simple spraying outfit, and a mixer to treat seed with copper carbonate to prevent smut were some of the other demonstrations.

Then there were the seeds. There is very little real knowledge of proper seed selection and testing, and even less of the practice of it. The University of Nanking has done some rather extensive work in the selecting and breeding of improved strains of native corn and wheat, as well as in the acclimatizing of American cotton. We had these seeds, together with exhibits, to show their growth and production in comparison with the results from the usual run of seeds used by the average farmer. We were also able to give a practical demonstration in seed selection by using some of the exhibits brought in for competition. There was a great demand for seeds from all the prize winners.

Another feature of the fair deserves to be mentioned—the introduction of improved poultry stock. We have been selecting and breeding poultry for a number of years with the idea of getting it into the hands of the farmers. We have introduced white Leghorn, barred Plymouth Rock, and Rhode Island

Learning the Value of Seed Selection

Prize Millet Heads

A Corner of the Poultry Exhibit

Right: Pure bred hen with average number of eggs for one year.
Center: Chinese hen with her yearly egg yield.

CANNING EXHIBIT BY YENCHING UNIVERSITY

Red stock, and have worked at improvement of native stock. For the last two years we have been urging farmers to buy our pure breed cockerels, and by their use to breed up their stock. We have found by our own experiments that the first generation cross will increase in their average egg yield from fifty to two hundred per cent over the native stock. The succeeding crosses continue to show increases but with less startling percentages. Our poultry exhibit showed a pure breed hen, with her average number of eggs for one year, in a pen beside a native hen with her average yearly egg yield. The comparison spoke for itself, and there was considerable comment made in front of the exhibit on the subjects of profits, eggs, and coppers. We had brought some of our cockerels along and were able to dispose of them very quickly, though not at enormous prices. Altogether this season we have introduced seventy cockerels to as many different farmers at prices ranging all the way from fifty cents to a dollar. Often we traded with the farmer for the cock which he had, and we are now trying to realize something on those birds by fattening them up for the table.

The distribution of prizes which came on the last day was well worth the effort of the whole project. We had agreed that the prizes should be ribbons of different colors appropriately stamped and printed. The local committee, however, thought that these would not be appreciated, and would look so cheap as to put a damper on any enthusiasm for another fair. We yielded to the extent of adding a can of fruit from the Yenching University exhibit for the first prize and a sizable package of selected seeds for the second and third. When the prizes were actually given out—we had asked the magistrate to take charge of this ceremony though he had not contributed a cent—it was found that the ribbons were by far the most highly prized. A small paper flower was attached to each and the receiver immediately pinned it on his chest. Some of them looked like brides all ready to walk down the aisle, especially the three highest winners.

THE PRIZE WINNERS IN ALL THEIR GLORY

The highest winner was one of the leading citizens of the county. If you can imagine a college-graduate-and-wealthiest-farmer-in-the-county individual at one of the county fairs at home, you will have a good idea of the place which this Mr. Ling holds in Hsiang Ho county. He is not a Christian

MR. LING, HIGHEST PRIZE-WINNER

and the church has failed to interest him before, but he is certainly interested in this branch of applied Christianity and has since organized a coöperative society to be the means of helping the farmer to a better plane of living.

Some of this probably sounds very small and insignificant to those who are accustomed to talk in terms of hundreds of acres and tons of grain. We are dealing with those who farm on the average only six acres of land and whose average total income for a year is $168, with a profit of $7.20 a year. An inch may appear to be a terrible length at the end of a man's nose; so, too, a few dollars added to such an income will make a wonderful difference. An independent church is not possible in a community where there is such a narrow margin on which to live, and it is this end of the evangelistic problem that Jefferson Academy is making efforts to solve.

FOREIGN MISSIONS UNDER FIRE

TALKING IT OVER WITH THE CRITICS

A Series of Articles in Dialogue Form

By SECRETARY CORNELIUS H. PATTON

DIALOGUE NUMBER 5—THE BUSINESS MAN

Time: February, 1928.

Place: Office of Trans-Pacific Trading Corporation, in New York.

Persons: Mr. Goldman, President of the Corporation, the Secretary of a Foreign Mission Board in Boston, a Lawyer who is counsel to the Corporation and who has introduced the Secretary to the President.

Goldman. Well, gentlemen, I am willing to discuss this missionary proposition with you, but you have chosen an unfortunate moment. A most unfortunate moment. Here is a cable that has just been decoded from our agent in Shanghai which reads as follows: "Estimate our losses for the year at not less than $600,000. No likelihood of improved conditions. Several other firms withdrawing stock and closing offices. Urge early decision." A pretty piece of news to convey to our directors next week! And when they ask what lies back of this stoppage of trade I shall tell them the primary cause is this confounded missionary propaganda which you church people represent.

Lawyer. You hold, then, that the revolution in China is the result of missionary teaching and influence?

Goldman. Beyond any doubt. I refer particularly to the teaching of democracy and the notion that one man is as good as another. The mission schools in China, our agents tell me, are full of that sort of thing, and worse still, they are sending Chinese students to America by the hundreds, where they learn to put on airs and imbibe half-baked ideas of government and personal rights. These are the men, when they return home, who stir up the illiterate masses and bring on strikes and revolutions. In my opinion, business and missions go together about like fire and water.

Secretary. What line of goods, may I ask, have you been exporting of late and concerning which your agent speaks in that despatch?

Goldman. We are general exporters, but our principal line of late has been electrical machinery and supplies.

Secretary. And an excellent line that is. The electrical business should have a great future in China. As one ascends the Yangtze and other rivers, it is interesting to see city after city twinkling with electric lights. Imagine the market you will have when the Chinese generally discard their smudgy little lamps and demand the electric light! I am inclined to think the knowledge of the world and the spirit of progress that come with education will create a vast market for your goods one of these days. Have you ever traveled in China?

Goldman. I have not. But I know what business has done over there, and I know what missions have done to hinder business. When you consider that American commercial interests during the last few years have invested $60,000,000 in China, and that this vast enterprise is brought to a standstill by the civil war, you perhaps can allow your religious zeal to cool sufficiently to realize that we business men have a right to feel sore.

Secretary. Pardon me! I think your figures are in error. According to the latest information I have received from the American Academy of Political and Social Science, American investments in China stand at $70,000,000. Your case, in a way, is stronger than you suppose. And you will be glad to know that, according to a recent bulletin, American firms are doing business in China today at about 80 per cent of normal.

Lawyer. How much have the Mission Boards invested in China?

Secretary. We estimate our capital investment at $80,000,000, and our annual expenditure is not less than $10,000,000. But let me make my point plain. We believe in your business, Mr. Goldman, and all other legitimate trade. If you consider that the development of civilization has anything to do with the increase of commerce, then, please regard us as your partners. I happen to know that the Standard Oil people take that point of view. War is bad for both civilization and trade. Our interests in China are suffering along with yours. Naturally, you take heavy risks when you attempt to do business in the unsettled and backward parts of the world. You, of course, take that into calculation. It is much the same with us Mission Board people. Why not use a little patience, and expect that when China settles down there will be good times for both missions and trade? I judge your company was making reasonable profits before the war.

Lawyer. We were making big money all right, and I for one believe we shall again. But, Mr. Goldman, I want you to open-up on the political aspects of mission work. I have heard you refer to missionaries as "international meddlers."

Goldman. And that is what they are. What I have already said proves it. There are two of them to one of us in China and they are everlastingly busy through the medium of churches, schools and colleges, propagating ideals that not only turn things upside down in China, but serve to unsettle China's relations with other lands. Our latest scare is this talk of revising the tariff schedule under which we have been operating successfully for many years. If the Chinese are to be allowed to make their own tariff rates, what guaranty is left to us?

Secretary. As in the past, tariff rates will be a matter of treaty agreement, but the principle of fair-play, let us hope, will enter into the solution. But, Mr. Goldman, I like that expression of yours about the missionaries turning things upside down. You know that same thing was said of a missionary by the name of Paul and his associates when they entered Europe: "These that have turned the world upside down are come hither also." I must take that as a compliment. Do you really think that we should seek to suppress the national aspirations of the Chinese? Would you for the sake of trade do violence to the soul of a great nation? Just what is your program? Perhaps you stand for military intervention.

Goldman. I do. And so does the American Chamber of Commerce of Shanghai, which, after the Nanking horrors, pleaded with our government to support them by armed international intervention. Had that been done we would be doing business as usual in China today. By opposing intervention your missionaries have alienated the leading commercial interests.

Secretary. Most extraordinary! I have heard of the "Shanghai mind," but I did not expect to meet it here in New York. So you really think the Western Powers could police a country as large as the United States on the other side of the world, containing 400,000,000 people stirred to the depths with patriotic zeal! Is it possible you have not heard of China's boycott against Japan after the "Twenty-One Demands," and what happened to Japanese trade? Yes, you are right about the missionaries, both American and British, opposing intervention, and if that makes them international meddlers, let them have the name and be proud of it. The world knows that the British and American Governments failed to support your view. They stood with the missionaries rather than with the commercial interests. Furthermore, these governments are ready, at the earliest practicable moment, to revise the unequal treaties, tariff and all.

Goldman. I have not stated what I consider the strongest objection to the missionary movement. I hold that you are not only meddling with international affairs in a harmful way, but in teaching a foreign religion you are interfering with the most sacred rights of the Chinese. Talk about doing violence to the soul of a great nation! The remark comes with poor grace from those who are seeking to overthrow religious ideas which have been precious to the Chinese for 4,000 years. I should think you would have imagination enough to keep you from such a crime.

Secretary. I quite understand your point of view, but let me call a little upon your own imagination. You believe in exporting electrical machinery in order that the Chinese, having the best sort of light, may enjoy the best sort of life. I presume you have no objection to the exporting of other kinds of machinery, such as agricultural implements?

Goldman. Certainly not. That would have been the next step for our corporation.

Secretary. You will find that the missionaries have gotten ahead of you there. For years they have been teaching better methods of agriculture, animal husbandry and sericulture, and importing machinery as needed. "Sericulture Hall" at Canton Christian College, by the way, was contributed by American business interests, in the belief that the college could be of benefit to foreign trade as well as to the Chinese. Now may I assume that you have no objection to the introduction into China of Western drugs and medical supplies?

Goldman. Of course not. Such things are of practical benefit.

Secretary. But let me tell you a significant thing. Although there are over three hundred mission hospitals in China and they are rendering a service beyond all praise, the doctors find themselves handicapped in a serious way by the ignorance and superstition of the masses. I will give you a single instance. A few years ago there was an epidemic of diphtheria in Fenchow and our Dr. Percy Watson undertook to stamp it out by the use of the proper serum, of which he had imported a large supply from Peking. Finding the people unwilling to use the new remedy, he appealed to the medical authorities at Taiyuanfu, the capital of the province, to come to his aid. They sent word to the magistrate in Fenchow that he was to help the American doctor in every possible way. The magistrate was a well-meaning man and so he plastered the city with posters recommending the use of the following prescription: "Use bamboo pith, women's toenails, bedbugs—ground to a powder and sprinkled in the throat." I have one of those posters in my office. Does the incident suggest that something besides machinery and drugs is needed before China's millions become a factor in the markets of the world?

Lawyer. You appear to be arguing for schools and colleges.

Secretary. I am, and for everything else the Chinese have a right to receive and use, including the truths of Christianity—upon which our Western civilization is built. Since the truth came to us from Asia, we are doing no more than paying our debts when we send it back. The history of civilization, Mr. Goldman must know, is the history of

the exportation of truth. As for the soul of China being bound up in her ancestral faiths, that is no longer the case. According to Mr. Hu Shih, whom, of course, you know as the Father of the Chinese Renaissance, China's heart today is in rationalism, not in religion. We are offering them Christianity as a better way out. But aside from that, let me say that our missionaries never "do violence" to anybody's soul. They tell the Good News and leave it to be accepted or not, always respecting the sacredness of human personality.

Goldman. Please remember, Sir, that, not being a Christian, I am not open to considerations such as you have named. We cannot mix trade with sentiment.

Secretary. Would that I could speak to you as a Christian, as then further argument would be, or should be unnecessary; but since that is not the case, I appeal to you on the ground of accepted business ideals. You and those you represent have an immense service to render in foreign lands. Missions, commerce, inventions, diplomacy, literature, travel—all are needed. Why should they not work together? Already, in many parts of the world, missions and government have reached an accord. When you business men give up the idea of exploiting the backwardness and weakness of these foreign peoples and undertake to serve them by means of your goods and your friendship, it will be a glad day for commerce, and also for the world.

Goldman. We are in China to make money.

Secretary. (Reflectively) And we are in China to make men.

Lawyer. (After a pause) I think, perhaps, it will be best to close our discussion at this point.

(*The Lawyer and the Secretary withdraw*)

Lawyer. Well, that is what our pugilistic friends would call "a title-bout."

Secretary. And the decision?

Lawyer. Five years from now he will admit that you won.

JOHN S. CHANDLER'S CONTRIBUTION TO INDIA

By ALBERT J. SAUNDERS, PH.D., American College, Madura

"If you've heard the East a-calling
You won't ever heed aught else."

KIPLING'S lines are remarkably true of the Chandlers: three generations—John S. Chandler, his parents, his two daughters in India and son in China—have contributed one hundred and forty-six years of service to the East. Dr. Chandler himself has given fifty-four years of service to the Madura Mission; what other contribution he has made to India is attested by the presentation to him on the part of its Government of the Kaiser-i-Hind medal a few years ago, and by the degree, Doctor of Divinity, conferred upon him by his Alma Mater, Yale University, in 1925.

First came ten years in Battalagundu, where he devoted himself to the education of the boys and girls, to the supervision of the Indian workers, and to the perfecting of his knowledge of the Tamil language. He took a deep interest in cultivating Indian music, and organized concerts which have continued a feature of the September meetings down to the present day, and the fame of which spread even to Ceylon. It was during this period that the great famine of 1876 devastated India. Officials and missionaries worked whole-heartedly together in the task of relief; to Mr. Chandler were allotted sixty villages in which to make distributions of rice and money—a harrowing work.

Next came the supervision of the churches in Madura and the villages near for more than twenty years. In 1884 the mission celebrated its Jubilee, and in 1909 its Diamond Jubilee. Mr. Chandler regarded it an unusual privilege to be the chairman of the special committees for the arrangements on both of these important occasions; the dedication of the main building of the American College was one feature of the second celebration; another was the collection of a thank-offering of seventy-five gold sovereigns which was sent to the American Board in Boston. Mr. Chandler prepared a history of the work of the mission, called "Seventy-Five Years in the Madura Mission."

Missionaries in every country have taken a large part in reducing the spoken language to writing, or in providing peoples who had already a written language with grammars, dictionaries, and other books of reference and use. The standard Tamil Dictionary for more than half a century had been one prepared by Miron Winslow, a missionary of the American Board. It was thought that the time had come for a revision of that work or for the preparation of a new one.

In 1911 Mr. Chandler proposed to the Madras Government that it should itself undertake the enterprise, but entrust the actual work to a committee representing the Government, the University, the Madura Tamil Sangam, the Board of Tamil Christian Literature, and the missionaries of Jaffna, Ceylon. This proposal was accepted, the committee appointed, and Mr. Chandler was elected to the editor-

DR. CHANDLER AND ASSOCIATES AT KODAIKANAL

The staff of the Language School in South India, and a few of the students. Dr. Chandler is in the center of the back row of those seated.

ship of the new Lexicon. Work began in January, 1913. A visit was made to Jaffna for the study of 3,000 words peculiar to that locality; another trip was taken to Pamban for the purpose of studying the nautical terms used by the sailors of the small native craft plying along the coast.

The Lexicon Office was removed to Madras two years later. In 1921 the work of printing began. Mr. Chandler, then seventy-two years of age, felt that he could not continue in this very exacting work; in 1922 he resigned, returned to Madura, and later took his furlough in America.

Returning to India for his sixth term of service, Mr. Chandler, now Dr. Chandler, was appointed Director of the Kodaikanal Language School. He also served on the Executive Committee of the Revision of the Tamil Bible. After three happy years spent at this work, he asked leave, at the end of 1927, to retire. And in January, 1928, beloved and honored by a large circle of friends, he withdrew from the mission, although he will continue the work of Old Testament revision in India for two more years. His own conclusion of the matter is "Thus far hath the Lord led us on, and we wait for Him to direct our steps into the future."

NEW LIFE IN OLD DAMASCUS

BY HENRY H. RIGGS OF BEIRUT

THE road from Beirut to Damascus is over the Lebanon range, and a recent big storm buried both the railroad and the auto road under ten feet of packed snow. Railroad traffic was suspended for nine days, and as I write this, no one knows when autos will run again! By driving up the coast to Tripoli and going by way of Homs, I got around the mountains; and though the snow was deep and the unheated train abominably cold, I succeeded in reaching Damascus in spite of the blizzard. Does all this sound just like Syria?

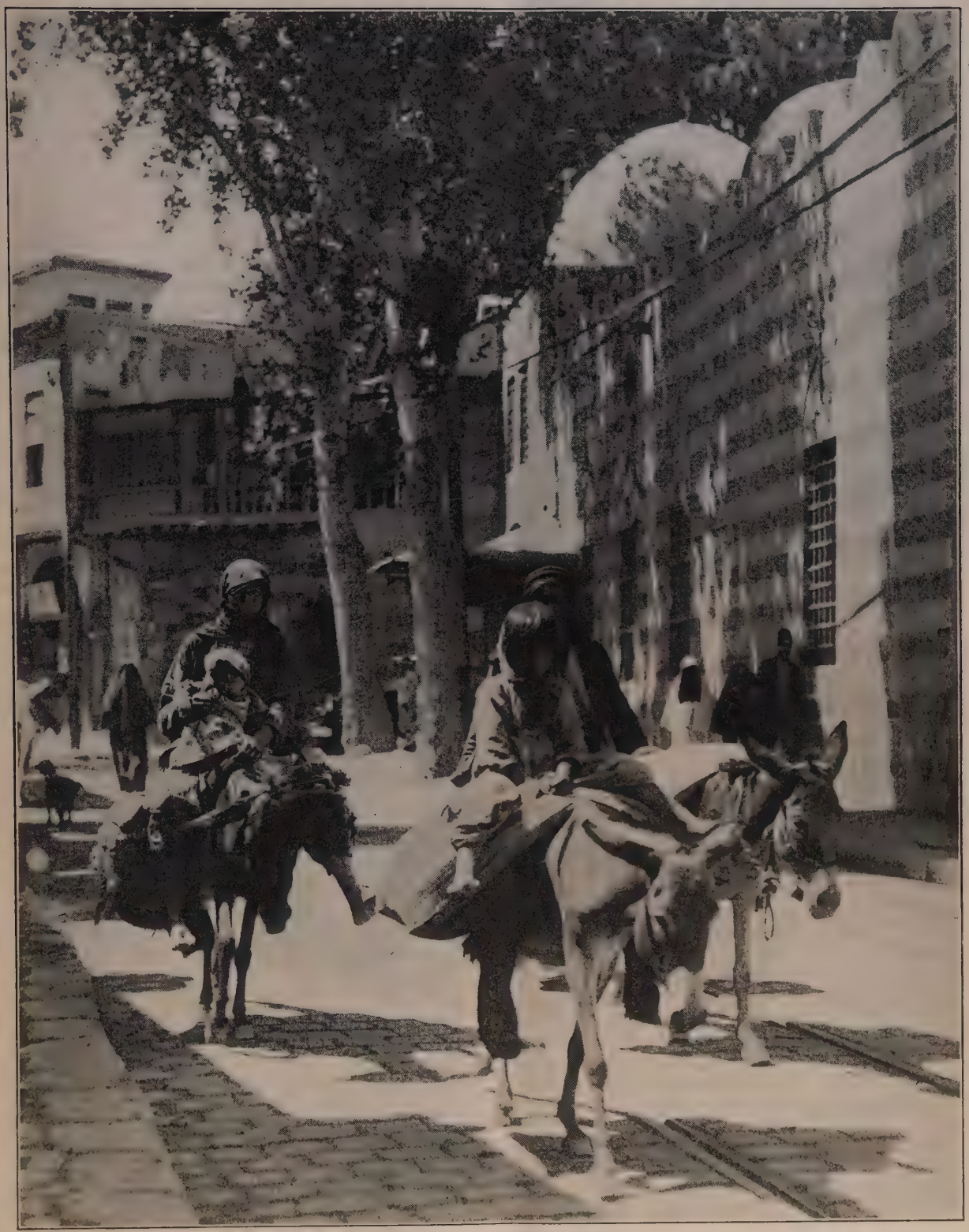
Damascus is still a very Oriental city. On other occasions I have usually come here in my car—a much quicker way than the railroad—but it never seems to fit in with the life of the city. You have to dispute the right of way with riotous bunches of donkeys, and honk your horn at the trains of camels that superciliously block the street. The humans, too, are not used to autos, and scatter this way and that, with no regard for the rules of the road. After the breath-taking experience of steering a car through the crowds of irresponsible Orientals in these streets, I quite sympathize with Jonah's remark about Nineveh—"That great city wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand: and also much cattle." It is even so in Damascus today.

In going to our church and school I walk each day through the length of the "Street that is called Straight"; not only called so, but it *is*—a gash through the heart of the city. Now it is sadly wrecked, for two years ago the fighting raged here, and the great tanks rumbled down the length of this street and spread devastation and fire on either side. Still, it is the same street as of old.

As you walk along this street you daily see the long-robed and beturbaned doctors of the law, who abound in this sacred city. Now, of course, they are the Moslem Hodjas, but I fancy they do not look very different from their predecessors of other ages, or from that Pharisee who came here once upon a time to take a hand in the age-long effort to drive Christ out of Damascus. It is not at all difficult here to picture to the imagination that dignified enthusiast, stumbling in unaccustomed blind-

Kreider

A CORNER OF A GROVE OF LEBANON CEDARS



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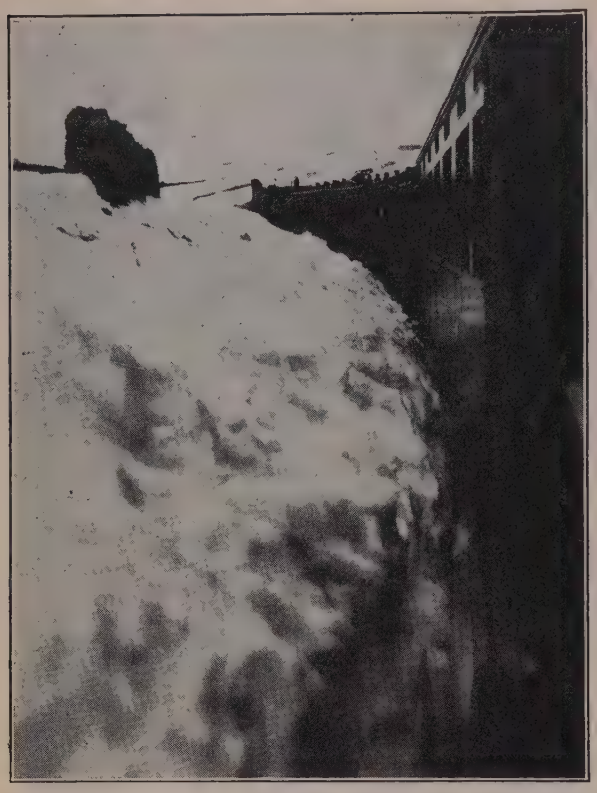
A Street Scene in Damascus



A Snow Drift in Syria

Mr. Riggs' train is passing through the snow in the Lebanon region

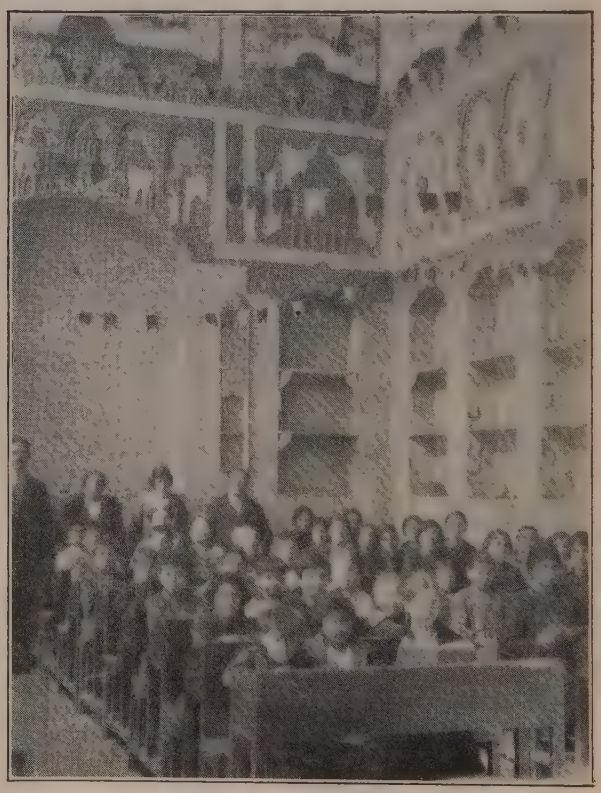
ness along this very street, led by the hand past these busy little shops and under one of these narrow archways to the house of Judas, where Saul, the stricken persecutor, prayed his way through the darkness into "marvelous light."

The spirit of the persecutor is still abroad in Damascus. Only a few weeks ago the reading room opened by a Danish missionary was closed, and he was expelled from the city because—if the true reason be sought—his tactful and earnest approach to Moslem people has resulted in some of them seeking the light that is in Jesus.

An American Board missionary now has more than an archæological interest in Damascus: some of the remnants of our Armenian communities in Turkey, driven from their homes there, have found shelter here. In spite of wars and tumults which drove away half of the Armenian population, there are still some six thousand settled in this the oldest of modern cities. They found the city not too hospitable to them; but it is comparatively easy to pick up a living in Damascus. It is a rich and beautiful city, with many groves and gardens about it. Mohammed, when his army had conquered Damascus, viewed it, a pearl set among emeralds, from a distant hill, and then turned back without entering, saying—so the story goes—"It is not fitting that I should enter Paradise before I die."

These Armenian refugees are reconstructing here the life so rudely uprooted in Turkey. As everywhere, they *must* have their churches and schools, and the American Board, now in coöperation with the Armenian Missionary Society in America, is helping to maintain in Damascus a church and school where the Gospel is the rule and the inspiration of it all.

There is a peculiar intensity and reality in the religious life of this little group. Their program here yesterday (Sunday) would stagger most Western congregations. The morning preaching service, and simultaneously the Sunday school, is at 7.45. Following this, at 9.30, is a prayer meeting, at which they are accustomed to discuss, among themselves, the message of the morning's sermon, and then pray for help in applying it to their own lives. If any minister wants a short-cut method for appraising his own value in the life of his church, I recommend his trying this method—if he dares. After this service, several of the congregation who know English attend the English service at the Mission Church at 10.45. Then at one o'clock comes the young men's meeting, a sort of compromise between a men's class and a Christian Endeavor meeting. At 2.30 is another general service, with a Bible-study sermon. And then at six P.M. is held the neighborhood prayer meeting in a place distant from the church. This time the distance is two miles and a half, and the group that goes along with the pastor to ensure the success of the meeting, walking the five miles there and back, number twenty men



The School in Damascus

This school, visited by Mr. Riggs, is that of the Armenian Evangelicals. It occupies an old mansion "now fallen into decay."

and women. I assure you it is a worth-while prayer meeting when we get there.

But a mere recital of this list of Sunday services gives little idea of the eager spirit that pervades the church. It shows itself in the intent faces of the congregation that listen to the sermons morning and afternoon, and in the fervent prayers that fill every minute of the prayer meetings. And it is not merely emotional; not by any means. They are facing problems in their everyday lives that make the teachings of Jesus tremendously real. On Friday evening we have a Bible Study hour. (It turns out to be two hours long!) The passage studied is the last part of the fifth chapter of Matthew. In an American Bible class the discussion would be largely academic. Who among us has ever had any one smite him on the right cheek and revile and curse him for the name of Christ? But among these people this has been a not uncommon experience; and when they read Jesus' admonition to turn the other cheek, it is immediately a burning question whether they can literally carry out that injunction in His spirit. "Love your enemies" is for most of us a beautiful theory, because we have no real enemies. But in that roomful of people Friday evening there is not one who has not suffered indescribable persecution at the hands of implacable enemies, some of whom still hound their steps, even in Damascus.

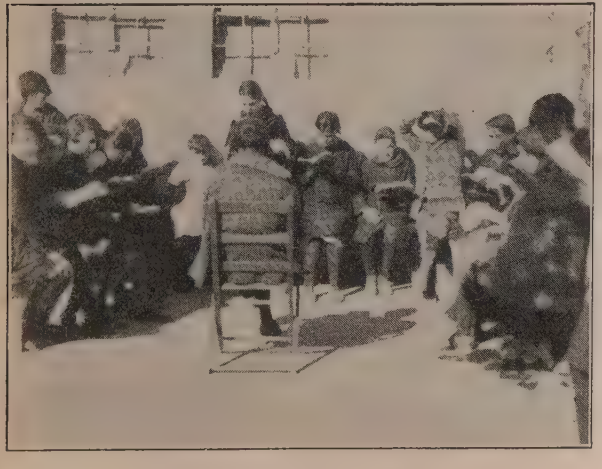
"Love your enemies!" We try to face it together in the most practical discussion you can imagine. And the conviction expressed by one after another, in very matter-of-fact and concrete manner, is that the method that Jesus proposes is the only one by which a real enemy can ever really be conquered; and that that method is practicable and practical right here in Damascus, in the year of grace 1928.

Near the center of the city stands, and has stood from time immemorial, first the heathen temple, then the Christian Church, and now the great mosque. For a few piasters baksheesh the boys will bring a ladder, and you climb on to the roof of a little carpenter shop built against the south wall of the mosque, and just above this roof you can see the top of an ancient doorway, now walled up on the inside. Along the lintel of this door runs a Greek inscription, apparently carved there, rather crudely, when the magnificent old temple was first taken over for Christian worship, and still perfectly legible. With a curious tolerance the present Moslem holders of this place of worship have allowed that inscription, all through the centuries, to proclaim, "THY KINGDOM, OH CHRIST, IS AN EVERLASTING KINGDOM, AND THY DOMINION TO ALL GENERATIONS."

On the minaret that towers above this inscription a slender ladder, leading from the gallery to the very top of the pinnacle, has been kept in order by generation after generation of pious Moslem caretakers against the day when, so the simple folk believe, "The Adorable Jesus" will descend on the top of this minaret when he comes to judge the world. So the Moslems of Damascus glance up at the ladder and wonder idly whether in truth Jesus will ever come to use it. Did they but realize it, not on the pinnacle of the towering minaret, but down in the dimness of that smoky Gospel House, in the thronged churches of whatever name, in humble homes and busy shops Jesus has come, and is entering anew into the life of old Damascus.

THE MINARET OF JESUS

This Mohammedan mosque in Damascus was formerly a Christian church. The cornice referred to by Mr. Riggs is at the right center over the gate.



THE SCHOOL IN THE SUNSHINE

When the Armenian scholars find it too cold indoors at Damascus they flock outside to warm up

FRIENDSHIP SCHOOL BAGS FOR MEXICO

A Children's Project

By AGNES S. KELSEY

"And the spirit of childhood shall show us the way
To friendship that lasts, and to peace that shall stay."

A SECOND adventure in friendship has been launched by the Committee on World Friendship Among Children, under the leadership of Mrs. Jeannette Emrich, well-known in Congregational Circles as a former missionary to Turkey. The Doll Messengers to Japan accomplished their purpose; their influence of good will and friendship is constantly being revealed. Now we are asked to help establish a closer bond of friendship between the United States and our neighbor, Mexico, by means of a gift of school bags from our children to the million and a quarter primary school children over the Rio Grande. Mexico feels a great need of schools and education for her children. President Calles has promised a thousand new schools annually in his administration, and so far he has kept that promise. This is the reason that Friendship School Bags have been selected to carry the good wishes of the children of the United States to the children of Mexico.

The bags are made of fabrikoid, with a design on one side showing three children running hand in hand. In Spanish, above the figures of the children, are the words, "World Friendship Among Children"; and below, in the same language, "Messages of Good Will." On the opposite side are the words in *our* language, "Good Will Greetings." The bags may be secured from Mrs. Emrich, at 289 Fourth Avenue, New York, at $1.75 each. With the bag will be sent a letter in the two languages, introducing the sender to the recipient; also an addressed sticker for the outside of the package when completed, and a set of nine pictures, each one described in English and Spanish, showing Washington and Lincoln, Hidalgo and Juarez, Niagara Falls and Juanacatlan Falls, the Liberty Bells of Mexico and the United States, and Colonel Lindbergh standing beside his "Spirit of St. Louis."

The rest of the contents are left to the boy or girl who sends the bag. In ordering, one should specify whether a girl's bag or a boy's bag is desired. A personal letter of friendly greeting, with a self-addressed, unstamped envelope for reply, and one or more packets of seeds, should be included. Then, not less than five and not more than ten articles should be chosen from the list suggested in the leaflet, "World Friendship Among Children." The list includes paper drinking cups, scrapbooks, puzzles, Ivory soap, pencils and writing pads.

OUR YOUNG MEXICAN NEIGHBORS

These Guadalajara children, photographed while at work in their school gardens, will be happy to receive schoolbags from the United States

THE TOKEN FOR MEXICO: FRONT

When the bag is ready, it should be wrapped in heavy paper, firmly tied, and sent by parcel post, as indicated on the address label supplied by the Committee. The group sending the gift should prepay postal charges. The Department of Education of the Mexican Government has agreed to receive the bags and distribute them to the primary schools in all parts of the country on Mexican Independence Day, September 16, 1928. This means that bags should start from this country by July 30 at the latest.

The project is interesting and worth while. If handled educationally—with the use of stories, programs, pictures, letters, and other information about Mexico—it surely ought to be a great step in missionary education for our boys and girls. If it is simply a campaign and not a means of real understanding and sharing, based on friendship, it will have failed in its purpose; the Mexican school children will not perish for lack of these bags. They are symbols of a spirit and a new attitude, just as Lindbergh's flight is a symbol of a new day. It is a thrilling venture when we realize that children of all sects and creeds all over these United States are working together for the purpose of sharing with the boys and girls across the Border. Surely such a venture will result in friendship and good will which we hope will last long.

What about Congregational churches? Are they in it, too? They are. At a recent meeting of our Missionary Education Committee of the Commission on Missions, representing all of our Congregational Boards, it was unanimously voted that we approve of this as a children's project. It is especially recommended for churches having on their project list a share in our work in Mexico. With some missionary material for background, it offers a fascinating activity for groups of children who are not already engaged in the study of some other field at this time.

Of course a Junior group which is studying Africa (for example) at the present time would hardly be expected to prepare a bag for Mexico in connection with their Africa study, when a school bag of burlap or cretonne equipped like the Mexico bags would be just as appropriate for Africa. However, some groups which have no church project in Mexico will be able to participate in the Mexico School Bag Project as an extra activity. We heartily recommend it wherever possible and suggest the following materials for educational helps:—

1. Books from our Lending Library

   Room 508, 14 Beacon Street, Boston

   Free for two weeks except for postage charge

   New Geographical Reader of North America
   Frank G. Carpenter (Five chapters giving a personally conducted tour of Mexico)

   The Village Shield, a Story of Mexico
   Ruth Gaines and Georgia Read

   The Mexican Twins
   Lucy Fitch Perkins

2. Leaflets available from the Commission on Missions, 19 So. La Salle St., Chicago, or 14 Beacon Street, Boston

   Bibliography of Books on Mexico—Free

   If Your Project Is In Mexico—Free

   Here and There Stories of Mexico—A large assortment at five cents each

   Mexican Paper Dolls—one cent a sheet

   Mexican Play Hour—ten cents (games and a story)

   His Book—by Elizabeth Edland (A play for juniors) —ten cents

   March Number of *Everyland Magazine*—ten cents a copy

   Mimeographed sheets of directions for making Mexican house, fruit baskets, sombrero invitation, refreshments—three cents each sheet

WORLD PEACE MESSENGERS OF GOOD WILL

A NEW BRIDGE BETWEEN CHINA AND AMERICA

By PRESIDENT J. LEIGHTON STUART, Peking

The Chinese are teaching the English language to their boys and girls and are annually sending thousands of their students abroad to receive Western viewpoints and culture. But the West is only just waking up to the necessity of a knowledge of Chinese history and civilization. To bridge the gulf between these two cultures and to promote a better mutual understanding is the aim of a coöperative plan, with Yenching University at one end of the bridge and Harvard University at the other. It is with no little pride that we see an institution, founded by missionary societies hardly more than ten years ago, linked with the oldest and most famous university of the United States. President Stuart explains the plan in some detail.

THE purpose of the Harvard-Yenching Institute of Chinese Studies is to promote both in China and America graduate study and research in the various branches of Chinese culture with the primary objective of encouraging the Chinese to study their own highly developed civilization in the light of Occidental methods of research, and to interpret this civilization to the West. It will thus be made possible for Yenching University to offer graduate work to its own students and to those who come from other parts of China, and so assist in strengthening the emphasis on Chinese culture, which is one of the beneficial consequences of the recent nationalistic awakening among Chinese students. The work at Harvard will consist of courses in the Chinese language and literature, as well as in various aspects of Sinology studied through the medium of English or other European languages.

It is expected that the coöperation between the two institutions will be of mutual benefit. The academic prestige and the accumulated experience of Harvard will be of great help to Yenching in its development of critical methods and apparatus for research as worked out in the West. It will be desirable for Chinese students to come to Harvard for the mastery of technique, and for comparative investigation. On the other hand, the direct contact with an institution located in China, with a strong staff of Chinese on its faculty and an established place in Chinese life, will be of value to Harvard in enriching and vitalizing its Chinese department.

Yenching University is chartered under the Regents of the University of the State of New York, thus enabling it to give degrees under New York laws, and is also registered under the Ministry of Education of the Chinese Government, which secures its recognition under Chinese law as a private institution.

Students from Europe and America will be encouraged to go to Peking for such subjects as can be most advantageously studied there. There will be close coöperation between the two institutions, not only in arranging programs of study, but in publication, both in English and Chinese. Especially ought this to result in interpreting China to Western readers, and thus make for an intelligent appreciation of a culture as yet too little understood in other parts of the world.

In order to increase the number of Chinese students for advanced work and to stimulate a more general interest in their own literature and culture, the institute will be enabled to make grants to certain other colleges in China for strengthening their undergraduate work.

Financial needs are to be met by a fund of $2,000,000 from the estate of the late Charles H. Hall, inventor of the modern processes of making aluminum. The work of the institute will be under the control of a board of nine trustees: three each from Harvard and Yenching, and three named by the trustees of the Hall Estate. Dr. James L. Barton is one of those representing Yenching.

Editor's Note: Dr. Lucius C. Porter of the American Board, professor at Yenching, has been invited by Dean Chase of the Harvard Graduate School to become a visiting professor at Harvard during 1928 and 1929, as well as to share in the discussion of plans for developing this new line of research.

THE HOME BASE

ST. LOUIS CONGREGATIONALISTS VISIT JOHANNESBURG

A prominent member of Pilgrim Church, St. Louis, also a member of the Commission on Missions, Mr. Harry B. Pflager, with his wife, has recently made a trip to Africa, taking with them an introduction from Secretary Patton to our workers in Johannesburg. They sacrified the usual sight-seers' trip to Victoria Falls in order to see something of our mission activities. In a letter written on the homeward voyage, Mrs. Pflager expresses their keen interest and enthusiasm as follows:—

"At Johannesburg we met Mrs. Bridgman, Miss Cowles, Dr. Taylor, Mr. and Mrs. Phillips, and saw at first hand some of the marvelous things they are doing. We visited Dr. Taylor's home and the convenient new bungalow where Mrs. Bridgman and Miss Cowles live. We saw the Interdenominational Community House, which was as complete as any Y. M. C. A. branch center, and was filled, the evening we were there, with little black people enjoying a 'Buster Keaton' movie with as keen appreciation as any audience of American children.

"We were taken to the last church Dr. Bridgman built, very impressive in its lines and architecture, which is the center of community work in that locality. We met the Zulu pastor, and his nice-looking wife, with their six girls and one little adopted boy, a cripple. Miss Cowles' city baby clinic was inspected, and also the one held in a mine compound. We went to Mrs. Bridgman's Helping Hand Club for native girls employed as domestics, who here have a clean and safe place to sleep, and saw the new Bridgman Hospital, now under roof and splendidly started. One night we went out to a mine compound to see Ray Phillips show his movies to about two thousand natives squatted on the ground, full of excitement over a movie of Western life on our frontier.

"Altogether the missionary work gave me a great appreciation of the sacrificial life these women and men are living. We can hardly realize what the result will be; still, after all, it's the little leaven that leaveneth the whole lump. But the masses of black faces stare out of the darkness at me, together with thousands of those—yes, millions—who never come to the city. One wonders how these racial difficulties are going to be adjusted. We have no problem at home compared to this in South Africa."

ARTHUR S. JOHNSON VIEWING MISSIONS

When Mr. Johnson, president of the Boston Y. M. C. A. and senior deacon of the Old South Church, announced his intention, in company with Mrs. Johnson, of making a tour of the world, incidentally looking into the work of the American Board, word was passed out to our missionaries in India, China and Japan and letters of introduction were given. Already we are hearing of the enthusiastic reception of these distinguished visitors.

Miss DeForest of Kobe writes that Mr. and Mrs. Johnson visited the college about the first of March, happening in at the time a fine violin recital was being given in the main hall, remaining to tea in the home of the faculty. A few days later, Miss DeForest took Mr. Johnson in a car to the four churches and Sunday schools, the Christian orphan asylum and other places where work is being conducted by Kobe students. There was a dinner and farewell recital given in honor of the Boston friends, which appeared to be greatly enjoyed, as was also a tramp over the hills in the neighborhood of Kobe, conducted by Miss Grace Stowe.

From Rev. Rowland M. Cross we have received word of the visit of Mr. and Mrs. Johnson to Peking, accompanied by Miss Nichols, Dr. and Mrs. Carr and others who "took a real interest in missions." The company was entertained in many places in the American Board Compound and Miss Nichols and Mr. Johnson spoke at the station meeting one night. They were full of questions as to conditions, political and religious, in China. Mr. Cross expresses the great pleasure experienced by the American Board group through this visit, and closes his letter with the sentence, "Send some more like them."

Earlier in the trip Mr. and Mrs. Johnson visited India, and we have heard of their wanderings over Bombay from Mr. Manshardt, who greatly regretted the limitation of their time.

THE WARNERS AFIELD

Again this spring Mr. and Mrs. Franklin Warner started off on a missionary lecture tour—this time in the Southwest. They have with them stereopticon slides and motion picture films, taken on their various trips abroad and at home. Mrs. Warner wrote from Texas, under date of April first:—

"We have had a most interesting visitation in this state, finishing with the Fort Worth church. Congregationalism is, as you know, weak in the South. But there is hope here because many Northern people are coming to Texas in these days of its increasing prosperity. We go on to two weeks of speaking appointments in Oklahoma, and then to Kansas for three weeks. We are telling what we know of the foreign work and trying to make new friends for the American Board."

The tour is being made in a Packard roadster, which carries a camping outfit, for the Warners avoid hotels and, when they are not being entertained in the homes of church people, like to camp by the way. Attached to one running board is a specially

designed cabinet containing kitchen equipment and dishes, a stove, compartments for food, a refrigerator and a tank for ice-water. Fortunate is the Mission Board which has two such peripatetic officials who are doing as much through friendly contacts as in platform work!

HIGH ENTHUSIASM FOR KOBE

The Kobe College Campaign is in full swing and Miss Isabelle McCausland, who has come from Japan for the express purpose of assisting in it, has continuous speaking appointments which are taking her from coast to coast. The New York Committee arranged for parlor and other meetings in March, among them a talk at the Bible Class for Women at Dr. Harry Emerson Fosdick's church. "Kobe Day" was a feature of the St. Louis Women's Fair and offered a chance for radio and other publicity. As we go to press Detroit is about to give a pageant on Japan, thus providing a colorful setting for a Kobe appeal the same evening. Cleveland has had a successful "Kobe College Week," with appointments for Miss McCausland at the Woman's City Club, the Kiwanis Club, the East Cleveland Woman's Club, the College Club, and various other luncheons and dinners. Cleveland has taken $50,000 as its goal. Having completed a brief visit in New England, speaking at Boston and Newton and at Hartford, where she addressed both a Smith College Luncheon and the Town and County Club, Miss McCausland will spend the next few months in the Mid-West.

MRS. HEADLEY

Mr. Hackett is also taking speaking appointments and having personal conferences in regard to the building campaign for $500,000. He is spending April in the Boston, New York and Philadelphia areas. Honolulu has just been heard from with a gift of $1,000, and more may be expected from this region.

IOWA CHURCH TRIES SELF–INFORMATION

First Church, Sioux City, Iowa, has a live Missionary Committee, with Miss E. Loleta Wood, formerly a missionary of the Board in Bombay, as chairman. When the Sioux Association asked the church to choose from a long list the particular projects for which it desired to give its money, the Missionary Committee decided to inform the members about the various items first, and then let them make the choice by ballot. A dinner was planned, to which the whole church was invited. Each organized group was asked to have a table of its own, to get out a representative number of members, and to provide a speaker to present one of the projects on the printed ballot. It was expressly understood that no money would be asked for—that this was a dinner for body, mind and soul. Rev. Carl P. Bast of Rock Rapids was toastmaster. Each speaker was allowed only two minutes to "sell" his project to the church. Needless to say no words were wasted in repetition and each speaker sat down with the audience wanting to hear more. For most of them it was their first missionary talk. At the end the audience wanted to vote for everything on the ballot, but were instructed to choose only two projects in each group—State, Home and Foreign.

This was move number one in the educational program. The next is a series of sermons by the pastor, Dr. John H. Andress, as preparation for a campaign for benevolence pledges.

MINNESOTA GETS THINGS DONE

We are glad to introduce to our readers Mrs. Louis S. Headley of St. Paul, who has succeeded Mrs. Lowell E. Jepson as President of the Minnesota Congregational Women's Missionary Society. Massachusetts people will remember her as Sylvia Knight, daughter of Rev. William Allen Knight, D.D., author and pastor, for many years in Boston, now in Framingham, Mass.

In response to a letter asking what Minnesota women are doing, Mrs. Headley writes: "We have been merged two years this May, have completed our pledge to Schauffler for $4,500, and we have this year achieved the $15,000 goal for Kobe College Building Campaign under the leadership of Mrs. Jepson. The Minnesota Congregational Women's Missionary Society works in close partnership with the State Conference, having representatives on its board of directors, and cooperating with it in the support of a woman fieldworker and project secretary, Miss Rhoda Jane Dickinson, former pastor of the church in Roundup, Mont. This year we are holding our Annual Meeting May 15–17 in Austin, in conjunction with the conference meeting, with an unusually good program planned together."

A CHILDREN'S PLAY

Some of our groups of girls who sent Friendship Dolls to Japan are pleased to have a new Japanese play for the spring season, "The Honorable Guest" by Frances Cavanah, published by the Missionary Education Movement (25 cents). The scene is laid in Japan and all but two of the characters are Japanese. In the midst of a group of Japanese girls having a party, the honorable guest arrives—the promised doll. Miraculously the doll comes to life and the girls decide that Oriental and American girls are not very different after all. It is a charming play for girls from nine to thirteen years of age, and our Education Department is glad to recommend it.

THE DEATH OF MRS. BAIRD

Chicago friends have sent us word of the passing of Mrs. Lyman Baird on April 1 at the home of her daughter, Mrs. John A. Rogers, Daytona Beach, Fla. She had been ill for about two weeks, following a fall and a broken hip. She was in her ninety-

first year. Her long life has been a varied and interesting one. The daughter of Wyllis Warner, treasurer of Yale College, she spent her girlhood in New Haven, but went to live in Chicago early in her married life, and had the experience of going through the great fire. She and her husband were associated with all that was best in the Chicago life of those days. From the first she was connected with the Woman's Board of Missions of the Interior. Smilingly she used to recall that she was greatly frightened when they appointed her to tend door at its very first organization meeting, so that no man could possibly get in and hear those daring women talk in public! She was a vice-president from 1874–1906, when she became president, holding that office until 1912. Later she was one of the foreign correspondents, and then vice-president at large until the merger. Mrs. Baird was a woman of unusual personal charm. This asset, in addition to her educational and cultural qualities and her deep interest in missions, made her loved both in religious and social circles. "She was one of the most gracious women I have ever known," says one of her friends. Her life was one of spiritual radiance and good deeds.

THE BOOKSHELF

"CHRIST AT THE ROUND TABLE"

Dr. Jones is a prophet honored in his adopted country. For nearly twenty years he has served India: first, in general mission work under the Methodist Board and now for years in special work which involves travel all over the land. A host of us—missionaries and Indians—both Christian and non-Christian, have heard from his own lips much that he now gives us in print and we have gone away better men.

He tells us on the first page of his new book[1] his guiding principle throughout the years has been: "No plans that cannot be changed if they cease to be vital and real, and no convictions that cannot be altered if fuller light comes." In the spirit of a seeker he has given himself a time-exposure to the light which radiates from Gandhi, Tagore and the finest spirits in India of every faith.

In recent years, in numerous places, he has been holding Round Table Conferences where fifteen or twenty of the most spiritually-minded men to be found, mostly non-Christians, have gathered. Nobody is allowed to preach or argue. All have been encouraged to share their most satisfying religious experience, and Dr. Jones says, "I am a better man for having come into contact with the gentle heart of the East."

In this book the author shares with us the most significant expressions that have come from the spiritual leaders of 319 million people; yet he has not found one among these non-Christian seekers who can confidently affirm that he has found that for which he seeks; nor do most of them expect to find it in this life. "But while there was sensitiveness to the spiritual and a wistfulness of search, yet the note of finding seemed to be absent." In marked contrast with this was the note of certainty that came again and again from the Christians in these conferences.

Dr. Jones has been in close contact with Mr. Gandhi, and on one occasion pled with him to base his work for India upon Christ. Readers will follow closely the passage which leads Dr. Jones to conclude: "His message is confused, and sometimes I wonder if he isn't a dwindling moral figure—great still, but dwindling."

After as sincere a search for light in the non-Christian faiths as any Westerner is likely to make, the author believes India desperately needs Christ. In the later chapters of his book he goes on a little beyond the Round Table Conferences. A few quotations must suffice to suggest why he holds that Christ, and Christ alone, can save India and the world.

"God is Christlike. Hence Christ is the Way." "But if you come to the Father, then you must come through Christ. It is not that God would not appoint another way; there is no other way, for there is no other Christ." "There is one way Jesus can be surpassed . . . it will only be when some one with purer and richer character will go to deeper depths, go through a narrower gate, toil up a lonelier Calvary and give himself more completely than Jesus did."

If there is in print a more kindly and convincing statement of the case for taking Christ to India, I have not seen it.

RAYMOND A. DUDLEY,
Tirumangalam.

[1] *Christ at the Round Table.* E. Stanley Jones. Pp. 328. Abingdon Press, New York. $1.50.

INDIA'S APPRECIATION OF CHRIST

The many readers of Stanley Jones' "Christ of the Indian Road" will have a special interest in the little book now published by Professor Buck of Drew Theological Seminary.[1] During a recent season in India its author accompanied and assisted Dr. Jones in his work of evangelism among the educated classes, and the book shows in consequence clear marks of the spiritual environment from which it takes its origin. But Professor Buck has a greater right than merely that of an occasional sojourner to undertake the theme of interpreting Christ as Asia, or, more specially, as India sees him. He is qualified for this task both by his birth and early life in India and

[1] "*Our Asiatic Christ.*" By Oscar MacMillan Buck. Pp. 181. Harper & Bros. $1.25.

by his subsequent term of professional service there. He is thus able to interpret the more spiritual sides of Indian life with a rare tact and sympathy, and his book furnishes a needed corrective to other views of India which have been lacking in those qualities.

It is indeed a fascinating movement toward a greater appreciation of Christ which Professor Buck describes. He tells with skill the story of Christ's return to Asia through the work of early missionaries, through education and through the reform movements within Hinduism. The testimonies to the influence of Jesus which he has gathered from contemporary Hindu writers and scattered through the book are striking documents of the movement now taking place in one of the great nations of the world in making a fresh discovery of Christian religious values.

But the author endeavors to give us more than this. He attempts to interpret Jesus in terms of Hindu religious concepts. In other words, he tries to see Jesus as he feels that an Indian would see him and to put him thus before our eyes. He finds the four distinctive ideas of Hinduism to be harmlessness or gentleness, discipline, the realization of God, and the joy which comes from a religious life; and in each of these he finds that Jesus represents the highest perfection of attainment. It is good to have pointed out to us in such detail and with such wealth of illustration the preparation for the Gospel which is to be found in Hinduism. Much of this material, though known before, has been locked up in large and forbidding volumes so as to be inaccessible to the ordinary reader. There are, however, many besides professional students of religion who will be glad to have fresh assurance that "God in time past spoke at many times and in many ways."

Professor Buck does not attempt to conceal some of the problems which arise in connection with this attempt of India to understand Christ on her own presuppositions. He points out that she has little patience with the theology of the West, or even with ethics, regarded as an end in itself. But India is making her own discovery of Christ and if her investigation of him is but thorough enough, she will have lessons to teach of value not only to herself, but to the West as well. It is the author's conviction that the process of discovery has gone far enough, so that we may already begin to reap its results. Whether, therefore, the reader of his book finds in it anything distinctive and new in this interpretation of Christ, or not, his faith cannot fail to be strengthened with the thought that men living in another part of the world and with very different backgrounds from our own are being led to find in Christ the Person of supreme religious value.

MAX H. HARRISON,
Jaffna College, Ceylon.

"A SON OF MOTHER INDIA ANSWERS"

This little book[1] is made up of three chapters, a preface and appendices. It includes not only the answer of the author, but also statements by others, American and Indian, on the much discussed book of the day, "Mother India," by Katherine Mayo. The book cannot be considered a conclusive answer to the 440 pages of vivid material given by Miss Mayo, yet attention is called to the outstanding weaknesses of "Mother India"; for example, the unfortunate title, the use of the out-of-date authority, Dubois, and the generalizations, particularly regarding sex.

The statement of Mr. Cavert of the Federal Council of Churches in chapter two, regarding the spirit in which such books should be written, and also the statement of Mr. Gandhi regarding his estimate and his position, go far toward creating a better understanding of the problems under discussion. In compiling these the author has done a real service toward better international understanding.

Mr. Mukerji fails, however, to grant Miss Mayo sincerity of purpose or tact in method, and takes upon himself the task of suggesting in chapter three a way in which he thinks she might have written her book. In the light of this suggestion the words of Mr. Gandhi are quite apropos: "If you cannot go, make a study of all that is written about India, for her and against her, and then form your own conclusion. The ordinary literature you get is either exaggerated vilification of India or exaggerated praise."

WILLIAM H. MCCANCE.

[1] "*A Son of Mother India Answers*," by Dhan Gopal Mukerji. Pp. 112. E. P. Dutton & Co., New York City. $1.50.

WHAT YOU HAVE BEEN LOOKING FOR

"Help for Every Need" or "How to Solve the Problem" might well be subtitles of the very practical little booklet, *Missionary Education in the Local Church*.[1]

Today we freely grant that through missions—city, rural, here in our United States, or around the world—we put into practice the principles of daily living which Christ gave us and which religious education leaders are endeavoring to teach us—in other words, that missionary education is a necessary and equal partner with religious education. But when we come to the problem of arranging an adequate program in our own church, we are often overwhelmed by the mass of material, the lack of interest, and the absence of trained workers. This booklet gives a clear and simple outline of how to organize missionary education effectively in a large or small church; tells briefly where emphasis should lie, how to reach the different age groups, how to use available leadership, how to test results and where material and further aid can be found.

It should make instant appeal to pastors and workers, with a place for systematic and orderly plans, and should also bring help and encouragement to groups whose organization is weak and who find it difficult to compete with the highly organized and well assembled material of our schools, lecture courses and popular clubs. It is not a book of theories, but an assembling of valuable suggestions for practical church workers.

SARAH ALLEN MEDLICOTT.

[1] *Missionary Education in the Local Church*, prepared by The Committee on Missionary Education of the Commission on Missions. Published by the Congregational Education Society. Ten cents.

LIBERIA, OLD AND NEW[1]

The first move toward sending freed slaves from the United States back to Africa was made about 110 years ago. Several societies united in this work, and the number of colonists, augmented by the slaves captured at sea, was in excess of 25,000 by the time of the outbreak of the Civil War.

Liberia is one of the two independent native countries in Africa. In government it is a republic and has won to its present position through many vicissitudes. Its area is about that of the state of Ohio; the climate is tropical and the soil is rich. There is a considerable indigenous population. The descendants of the immigrants form the ruling class, which has before it the task of winning and assimilating the native population, of fixing their government and social institutions, and of developing the resources of the country economically. The authors write hopefully of the attempt of a certain American Company to produce rubber in the country. It has a concession of 1,000,000 acres of land and its plans are comprehensive and commendable. One of the essentials of the production of raw rubber is an abundant supply of cheap labor. It is to be hoped that a Pharaoh ignorant of Joseph does not arise in the management of this enterprise.

Chapters five to nine deal with the life and customs of the native people. The writer of the review was much interested to note the similarities existing between the tribal customs in Liberia and those of the Ovimbundu of Central Angola. The clan membership, tribal organization, matrilineal descent, method of engagement and divorce; the treatment of twins, monogamy as the basis of marriage, division of work between men and women, relations between slave and free—these and many other things are the same in Liberia and in Angola.

On the other hand there are many diversities. In Liberia the man lives with the woman's family, the woman is spoken of as being the property of the man, the field belongs to the woman. In Angola the woman goes to the man's village; she is not his property if she is married, and the field is the man's. In Liberia there are engagements of infants, a difference of birth ceremonies, the existence of serfs, the towns are larger and more thoroughly fortified. The importance of the secret societies, Staghorn, Leopard, and so on, are greater in Liberia. The fact that religion enters into all things and that every matter has a spiritual basis is also true in Angola. The belief in a supreme being is more fully developed in Liberia than it is in Angola. In Liberia there is no word for "soul"; in Angola the word for life has almost the same meaning. The person is looked upon as a spiritual entity occupying the body. In Liberia the witch-doctor is more of a doctor and less of an exorcist than in some parts of Africa.

Dr. Sibley's suggestions on education and missionary activity are worthy of the most careful consideration. He urges the missionary to learn the native language and to study the native social organization. He emphasizes the necessity of relating school and religious work to village needs.

A community program is urged for the village school, which he calls the "university of the people." This program ought to teach native handicrafts not only for their educational value, but also for their practical bearing on the life they lead. Agriculture is given first place in vocational training as providing both food and income. Again, the pupils should be taught the art of home-making.

In the conduct of missions he advocates the central station with dependent outstations. There should be a program adopted in each mission covering several years in advance. There ought to be an executive head of the mission, a director of religious work, and some one in charge of health activities. Among the extension workers there ought to be an outstation overseer, a woman dealing with health and home-making, and an agriculturist. He very truly says that the pioneer days are over, the day of the all-round missionary has passed; appoint the specialist. Missions must prepare the African for the social changes which are inexorably coming upon the continent.

MERLIN W. ENNIS.

[1] By James L. Sibley and D. Westerman. Pp. 307. Doubleday Doran Co., New York. $1.50.

HERALD QUESTIONS

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SCENES IN UDUVIL GIRLS' SCHOOL, CEYLON

The first shows the Domestic Science Class in the Domestic Science kitchens. Every girl who passes through the Uduvil Girls' English School spends a year on Domestic Science subjects—Hygiene and Physiology, cooking, needlework, household management, nursing, care of children. In cooking, the girls learn how to cook Tamil food, as well as some English food, such as sponge cakes for teas and light puddings for children and convalescent patients in the home. The kitchen is fitted up with both an English stove and with an adaptation of a Tamil fireplace. The utensils are both Eastern and Western. The teacher—seen in the background—was trained in Colombo for two years under the supervision of the Ceylon Government Training School for teachers.

The upper division of the English School Kindergarten. The children are taught English with Tamil, as they come from homes where at least one parent knows English, the official language of the Island. This school has the latest educational methods.

Two young teachers, graduates of Uduvil Training School, in their room, which, although small and bare, contains the essentials and secures the privacy which they appreciate. A new building has made this possible.

LETTERS FROM OVERSEAS

Miss Brauer Tells of a Surprised Persian

"Just yesterday a stranger appeared at our new City Playground for Boys and Young Men, an older man newly arrived in Adana from Persia. Although he had been in our city but a short time, he had heard that there was an open space in the center of Adana where a *woman* played with the boys of the city! Never even having heard of such a thing as a playground, to say nothing of a woman playing with the boys of a city, he could not believe such an unheard-of thing without seeing for himself. That is what brought him to our Playground yesterday. He wanted to see if what he heard were actually true. When he found that there really is such a place, with swings, trapeze, flying and traveling rings, a slide, horizontal bars of the Swiss type; all kinds of jumping and vaulting arrangements, besides basketball and volley ball courts, a baseball field, and hundreds of boys making use of this equipment and play space, he seemed quite dazed. Then when he saw 'the woman in question,' and she talked with him, explaining the purpose of it all, he was more amazed than ever; for such things are unheard of in his country. He seemed, however, to approve most heartily of the whole project, and to be touched by this evidence of vital interest shown by a foreigner in the welfare of the boys of Adana."

Dr. John J. Banninga after Returning to Pasumalai

"It was a great pleasure to be back in Pasumalai and to get to work again in connection with the Seminary. There had been one change in method. The regular Tamil Class now takes a two-year instead of a three-year course. This change was made at the request of the Church Council. It means that for the present we have only two classes in the Seminary at one time instead of three. So this year there are only seventeen men and fourteen women studying, whereas we have been having about thirty men and twenty women. The women, as you know, are the wives of the men. We do not take single women.

"The work of the mission in all its other departments is also going on with success. I think I can truly say that the mission has never been stronger in the men and women that compose its membership nor in the quantity and character of its work than it is at present. We miss some of the 'giants' of former days, it is true. But their successors are showing that the mantles of these 'giants' have fallen on worthy shoulders. A magnificent group of younger men and women is growing up in the mission and I think we have every reason to believe that they will give as good an account of their stewardship as did any of their predecessors.

"Of one thing I am certain. The work today is more difficult than ever before. The changing atmosphere in the political life and the growing intelligence of the people, and, especially, their much more intimate knowledge of things European and American, has multiplied the difficulty twofold. Schools, newspapers, the movies and other agencies have brought this about, and it must be recognized as a fact. But I would say that whereas the work is twice as difficult, it is ten times as important that it should be carried on with increasing vigor and efficiency, and that we put into it many times the love and tact that we have ever put into it before. If we take one step back under these circumstances, we announce that we are preparing for a retreat and for a defeat. And God calls us to advance and to victory."

Miss Susan Armstrong Accompanies Miss Lanktree to Ingtai

"On Thursday morning at 5.30 we started with our load carriers for Ingtai. We walked six miles and then took a launch across the Min and up the Inghok River, a short distance. We had soldiers and an iron covered boat for protection from bandits, but no bandits were visible. Then we had a small rowboat for an hour's ride; this also had soldier protection. These last soldiers were not very pleasant and we had to pay them. At the foot of the rapids we changed to the boat that would take us to Ingtai, and at 5.00 P.M. the next day we finally arrived.

"Although there are three empty foreign houses up here, Miss Lanktree felt that it would be best to live in the Women's School, the new building put up quite recently. Last year it was used by soldiers and had a bad reputation. Some said no women would come to such a place. So we are trying to restore the reputation of the house! Then it is near the main street of the town and very convenient for the women to come to. If there was to be no girls' boarding school and, since no Chinese principal could be found, that was impossible, we would best be near the women.

"We spent the first ten days getting clean and settled. We had to bring down from the girls' school enough furniture to make us comfortable. We have our bedrooms and living room in the big building and our dining room in the old Chinese house next door; also share the kitchen with the Chinese family there. The man of the family often comes in to sit while we eat supper and tell of the doings of the day.

"The country is beautiful and we are not at all lonely, even if there are no other foreigners within

forty miles. Plum and peach trees are in blossom. Roses and violets are lovely, too. We have many guests who want to see the house. It doesn't seem much to look at to us, but the beds and mirrors are lovely, they think, and of course one wouldn't step on the straw rugs on the floor! Yesterday we entertained the minister and his wife at dinner. He is a very young man and has had a hard time. There are three schools running—the Boys' Junior High, the boys' and girls' day school (there are two boarding students in it), and the kindergarten.

"We cannot get milk or butter up here now, but we brought tinned milk. We have a regular Chinese meal at noon. Day before yesterday we had our first bread—the potato yeast had decided to 'awake and live,' the cook said. We have had a charcoal stove built in, so we can bake food now. At present we can get pumali, sour oranges and tangerines for fruit; peanuts one can always get. Then beans, cauliflower, bamboo, bran sprouts, Chinese cabbage, a kind of greens we can get for vegetables. No beef can be bought—pork, and sometimes fish, we can have. Wheat, flour and sugar can be bought. So, you see, we are very well off. The cook made peanut butter yesterday; that quite saves the day."

Miss Myrtle O. Shane, Newly of Beirut, Syria, Writes

"We have two hundred girls, all of whom are happy and interested in their work and grateful for the privilege of attending school. Our teachers are loyal and have a fine spirit of coöperation. All questions of school management are discussed in teachers' meetings, so all feel that they have a part aside from actual teaching. Each has adopted a class, for the purpose of getting into closer touch with the girls, and we have recently begun weekly prayer meetings and discussion groups, in which the teacher leads her group in the discussion of religious and moral problems in relation to daily living.

"Miss Webb is giving three periods a day to teaching, and oversees the boarding department, besides constantly writing letters to keep up the interest of those who are supporting girls in the school. All this is in addition to her work with the Bible-women. She has an amazing amount of energy and perseverance and has labored under difficulties that would have disheartened most people. Little by little she has managed to get the Old Press Building into better shape, until now it is fairly comfortable and suitable for a school. The girls here now certainly deserve the best that can be offered.

"Six of our girls will attend the School Girls' Conference at Baalbek the latter part of this month. The pupils are paying the expenses for one girl and part for another. Last year this conference was held in Beirut, and the girls who went brought back very inspiring reports. We are glad that we can send such a delegation this year.

"A number of our girls from the higher classes are members of the Girl Guides. The Y. W. C. A. director of this organization reports them the most satisfactory of all her girls. They were entertained recently by the Girl Guides of the Presbyterian School for Girls.

"The year is scarcely more than half over and yet we are already planning for commencement. We shall have a graduating class of fourteen. There would have been more, but two of our girls have dropped out on account of poor health, and two are not able to finish the work. We are glad to have had Miss Calder with us, and we are looking forward to Mr. Ernest Riggs' coming."

Rev. H. C. McDowell on Work and Fun

"Plans are under way for our annual Week of Prayer and celebration of the third anniversary of the organization of the church at Galangue. I have asked Mr. Ngonga, the leading elder of the Sachikela Church, to spend the week with us. From all indications there will be great crowds of people from the outstations. Entertainment is quite a problem now. At every communion two or three hundred people come from the outstations. It is a big order for the people on the station to entertain so many each alternate month. They have done well, however, and I have heard no complaints. We have been in the habit of giving an ox as the contribution of the missionaries; it seems that we must do more.

"The outstation work is growing so fast that it is difficult to keep tabs. In a single village where a young man went less than two years ago there have been ninety-two confessions of faith. A few days ago a delegation came from a large region about thirty miles away. Their chief and elders' council had sent them to ask for a teacher and evangelist. I have a waiting list with fourteen such requests. Would that I could supply them all!

"It has been long since I said anything about the Ford. It now registers around 28,600 miles. We have had lots of fun with it. Once it was necessary to cross a stream on the heads of twenty men who forded the stream in water to their waists. Not long ago I crossed a plain five miles long where there was no sign of a road. I have had only one breakdown that actually left me in the road. A universal joint broke and I was thirty-five miles from any kind of settlement. We went those thirty-five miles with the thing tied with bark rope. I have spent very little for repairs and now pride myself on having become quite a Ford mechanic. Every now and again I take an afternoon off and doctor the flivver. It rests me tremendously.

"I have discovered another restful occupation, too. I have two or three old 'dollar watches' in my desk drawer that I take apart, scramble the pieces and put back together. I am longing now to try my hand at a Radio. Mr. Dart, of our mission at Dondi, has had wonderful success. He gets the short wave stations right along. When I was in Dondi we had a jolly time listening to the Saturday evening concert of the General Electric turnout at Schenectady, N. Y. He gets a station in Holland without much effort. Not long ago the Schenectady station pulled off this stunt: we were told to be real quiet for a moment and hear Big Ben (London)

strike two A.M. Things were quiet, and in about forty seconds we heard distinctly, 'dong! dong!' Think of that coming from London to New York State and then to Angola, having traveled about 11,000 miles to an instant! All of which persuades us that the space that divides us from loved ones and friends amounts to naught."

Miss Laura Cross Gives News of Bridgman Academy

"One of the activities of Bridgman Academy this year was the production of two plays to raise money for the country school that the girls support, not far from Peking. The junior high school put on 'The Knave of Hearts' in Chinese and they did wonderfully well. Miss Sun had translated the play, and she, with Miss Van Kirk, produced it. The senior high girls gave a play in English, 'The Clock Shop.' Mrs. Peabody and Miss Lum and I helped to train them. It was some task to have to explain all the slang, all the puns and colloquial expressions, so that the girls might know that it was supposed to be a joke and not a serious moment. One of the most popular expressions around the school for days was, 'I love you so much, you dear little Dutch!' The love scenes where the little Dutch boy clock (a girl) had to make love to the little Dutch girl clock (another girl) were almost too much for them, even though they see the love scenes in the movies. But they got a great 'kick' out of the play, and now they feel that they are past masters in the Western art of love-making. Incidentally, the girls cleared $200.

"We are now a fully registered high school for girls, the only registered Christian high school for girls in Peking besides the Yenching practice school. In fact there are very few here in North China. No school can register without a Chinese principal, and several, which have had Chinese vice-principals, now find that that is not sufficient. Of course, we have had a Chinese principal for some years so we had no trouble. I believe registration is helping to raise our standards in the Chinese department. It has not as yet interfered with our religious program. The courses dealing with religion come under biography or sociology (such as Jesus and the Social Order, Jesus and Civilization, etc.). We have not tried to disguise such courses but they are all voluntary, and students choose them in good numbers. Instead of our daily chapel service we have a voluntary service once a week, with an attendance of from one-third to one-half; and sometimes, on very interesting days, nearly all of the girls. Once a month the girls themselves have complete charge, and those are the best attended meetings. In the senior high school twice a week the girls have evening discussion groups, where they discuss their own religious problems. They must be vital to them, for from twenty to thirty students are there very regularly.

Hans and Gretchen

See letter by Laura B. Cross on "The Clock Shop"

"One of the departments for which Bridgman Academy is getting a good reputation is its music department. At Christmas time nearly every organization in town asked our girls to sing for it. At the church service Christmas Eve, out of a chorus of 160, fully half of the singers were present or past Bridgman girls who had gotten their ideas of music from Miss Lum. But not only in their singing do the girls do well; there are thirty or forty who take organ or piano, and some of them are quite advanced. We have two competent Chinese teachers of piano."

First Scene in "The Clock Shop"

The Fairbanks Team of Vadala, Father and Son, Visits Virgin Territory

"It was a real thrill to feel that we were about to go into a territory as yet virgin, untouched by the Gospel of Christ. This region is only about thirty-four miles due southeast of Vadala if one travels by the country roads, or about forty-eight miles if one goes by car and cycle. We had received a report from

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Vibert's " Story of the Missionary "

Photo by Gremstorff Bros.

AROUND THE WORLD

A MISSIONARY KNIGHTED

Among the British New Year honors of 1928 was that of knighthood bestowed on William J. Wanless, M.D., of the American Presbyterian Mission. It is said that the only two knighthoods yet bestowed on missionaries in India have been to Americans, the other recipient being the late Sir James Ewing, who for over a quarter of a century was President of Forman Christian College in Lahore.

ALUMNÆ OF OUR ATHENS COLLEGE

In a recent issue of *Sunny Days*, the school paper published by the American College, Athens, we learn that some graduates are ambitious to pursue further courses of study in England and the United States. One of last year's class is studying home economics, along with many other subjects, at Syracuse University. An older alumna is having a course in Social Service at Hartford Seminary; while still another has recently finished her course of study as a Social Worker in England and has come back to her position in the Y. W. C. A. at Salonica, where she teaches athletics. A former teacher has returned, after completing her course in Dentistry at Tufts College, near Boston, and has started her serviceable work at Piræus. A graduate in the class of '25 is studying Anthropology in Berkeley University, California; one in the class of '20 is a District Nurse in New York City. Miss Michaelides, former Secretary of the school, who has been studying at Elmira, N. Y., has added Philosophy and Literature to her course. She is getting her degree in June.

IN AN OUTSTATION SCHOOL

Miss Louise Torrence, a comparative newcomer in Chikore, South Africa, writes of a visit made to a little outstation school. "It was very interesting," she says, "to watch the children read from their Chindau charts and tell which were their ears, their eyes and their noses in their oral English class. When the arithmetic lesson came, the teacher would hold up two sticks in one hand and three in the other, asking, 'Two sticks and three sticks, how many sticks?' The children answered in English, thus combining oral English with arithmetic. Their English reading was very good. Each child took his turn reading a sentence in English and then translating it into Chindau." Miss Torrence adds that on the way to the school she saw a dozen baboons cross the road just in front of her—what you might call a bit of local color.

HILL-TRIBE SCHOOLS

Mission schools up in the hills among the Bagobos, the Philippines, showed increased attendance during the past year and are now offering work through the sixth grade. There are two schools being conducted by the Davao Station, namely, the Robert Black School, which has an average attendance of 22 pupils, and the Mt. Matutum School, with an average attendance of 70 children.

THE WORD SPREADS

The issue in 1927 of 5,755,251 volumes from the American Bible House in New York exceeds the largest total hitherto recorded. The demand for Scriptures in South America and the countries south of the Rio Grande has been one of the interesting developments of the year.

A NURSES' COLLEGE IN JAPAN

The Nurses' School in Tokyo, which is connected with St. Luke's International Hospital under the management of the American Episcopal Mission, has just been raised by the Educational Department to the rank of a college. It is the first institution for the training of nurses that has received such recognition. Only persons having diplomas from high schools are to be received as pupils. Plans are completed for building classrooms and a dormitory for one hundred and fifty nurses. The course of instruction will cover four years, the first three of which will be devoted to fundamental medical subjects and practical training in the wards of the hospital. The fourth year will be for special training in preparation for public health work, teaching of hygiene, and leading in the practical application of preventive medicine.

A NEW LANGUAGE EVERY TWENTY-SIX DAYS!

For the past twenty-five years the British and Foreign Bible Society has on an average added every six weeks a fresh language to those in which it prints the Scriptures. In the year ending March 31, 1927, the average was a new language every twenty-six days. The versions published then numbered 593.

A SIMILAR PLAN MIGHT BE GOOD FOR AMERICAN HOMES

A Committee on Christianizing the Home has recommended through the National Christian Council of China that on New Year's Eve a Thanksgiving Service be held in Christian homes. It should be participated in by all members of the family, together with its servants and guests. Either before or after the Thanksgiving dinner there should be a religious service, concerning which the following suggestions are made: "After the singing of hymns, prayer, and the reading of a Psalm, an opportunity might be given for silence, during which the deceased ancestors and relatives may be held in reverence. The head of the family or the person appointed by the parents may give a short talk, after which there should be an opportunity to bring up topics for thanksgiving, repentance, decision, or exhortation. Time should be allowed for prayer and thanks to God for his mercies, and those members of the family who are absent from the gathering should be remembered. The prayer session may close with the Lord's Prayer and the benediction."

Suggestions are also made for a farewell ceremony to the old year, in which all members of the family, the servants, and the guests may take part.

WORDS THAT COOL THE HEART

A frail little woman who had been a patient in the Aintab Hospital sat listening to the missionary as she read and talked in her home. After the missionary had finished, the little woman said, "Your words cool my heart." She stayed only a few days, although she wanted to stay longer, but she was afraid of harsh words from her husband's family. An old neighbor, who came to sit with the missionary, told of the unkind way in which the mother-in-law treated the timid girl. The husband was young and very much under his mother's influence. He was also out of work at the time. Miss Elizabeth Trowbridge of Aintab tells of this young woman, who is but one example of the great number of needy among these people.

STUDENTS' SUMMER ACTIVITIES

Dramatizing Bible stories is one of the methods used by students from the School of Religion at Athens in their summer work. This has been

used with boys as well as girls and has proved very successful. Athletics have been introduced and an effort made to teach the boys to play honestly, to coöperate with each other, and thus to use their strength in union and harmony rather than as individuals.

A HINDU JUDGE ON MISSIONS

The most influential Indian magazine, the *Indian Social Reformer*, in its issue of February 11, printed an address by Prof. B. K. Thakore, given at Baroda, on "Christianity and the Revival of Hinduism," from which we print the following portions:—

"If I were to be asked what I look upon as the most characteristic and *the* most distinguishing feature of Christianity as a practical religion in India, I would answer at once, that to my mind the most characteristic and *the* most distinguishing feature of practical Christianity in India lies in its trying to live up to that noble precept: 'Love thou thy neighbor as thine own self.' Translated into the terms of daily conduct, this brief precept is very comprehensive indeed. It is a noble and an exacting and almost an entire way of life. It means—Help up the lame and the maimed, the defective and the decrepit. It means—Uplift the down-trodden; lend a hand to the depressed, the outcast and the untouchable. It means—Bring the light of knowledge to the ignorant. It means—Enable the weak and the down-hearted to lead useful lives of self-help and self-respect; reclaim the criminal and the unemployable; serve man in society; and so raise humanity, and spread civilization, and serve God. It is this gospel of humble and loving and intelligently effective service, which I look upon as that feature in practical Christianity, to which we in India today owe more than any human calculations can count up.

"Only the spiritual influence of religion is wholly curative. It heals and strengthens and uplifts, and whatever it does is pure gain. And in the course of the nineteenth century practical Christianity entered upon a crusade of social service, altogether different in kind from the destructive and hate-generating crusades of the Middle Ages. Nineteenth century Christianity has carried the spiritual banner of fraternal love and service into the remotest quarters of the globe. From Greenland to New Zealand and from China to Peru, large-hearted Christian men and women are leading dedicated lives in the spirit of their Lord and Master, helping the depressed, raising the fallen, washing, teaching, and with infinite patience civilizing the backward races, healing and mending, reclaiming and serving, inspired by the pure faith that fraternal love is its own surpassing reward.

"The work of Christian missions with our little tribes, forest tribes, criminal tribes and other backward masses of beings, just human as ourselves; noble work, thrilling work, work that is both highly romantic and highly useful, extremely trying work for men and women of refinement and all the more noble on that account. I will mention one or two institutions only which I have myself seen more than once.

"First, I will refer to an agricultural school near Allahabad. The grounds, several acres, are planned so that each boy is given about one-fourth of a *bigha*. This is laid out in strips, so that the boy treats his plot as if it was a whole village; he puts one crop into each of his strips, and thus learns quickly and practically about the four or five crops which form the main business of a village as a whole. There is regular class-work besides, and various styles of farming are exemplified before his eyes on the lands not entrusted to the boys, but tilled by the staff as intelligently as possible. There is a workshop for petty repairs to the wooden and iron implements and boys are encouraged to pick this up themselves. There is a small cattle farm and a small dairy, both on the grounds, and a sufficient variety of donkey motor engines, not too large in size, are in constant use. There are many experiments always going on in glass cases, with a precise record of each neatly kept. Bird life and botany are also attended to; nor are insects, bees and butterflies ignored. Thus the students are immersed for several years in a world of agriculture as practical as it is scientific. No wonder that this missionary enterprise is looking up and attracting more and more attention.

"Or take the late Pandita Ramabai's village near Poona. Not a man anywhere in the village; only women. And they built their buildings, including a solid church; they ran a printing press; they raised their own food, wove their own clothing, made their own pots and tiles, forged their own iron goods, sunk their own wells; besides obtaining what book-learning they could, and running a school to train girls from other parts of the country. Or look at the schools and training colleges and the town and the village settlements. Christian missionaries with a remarkable continuity and simplicity of policy have built in Gujrat itself. Think of the material they get to work upon and work with, the most depressed and utterly neglected and mishandled; and look at the great magnificent success they are achieving out of it. If genius be an infinite capacity for taking pains, fraternal love is surely an infinite patience and resource."

AN APPEAL FOR JUSTICE

"The present immigration law of the United States contains a clause which excludes all Asiatics. Interpreting the provisions of this, the courts have canceled the naturalization papers of Indians, who had renounced their British citizenship and received papers giving citizenship in the United States. As a result, these persons—approximately forty-five in number—have become stateless persons. We believe that the cancellation of the naturalization papers of those who in good faith have been admitted to American citizenship is an outstanding national wrong which has done incalculable injury to America's moral influence in India and the East. In the interest of good faith, we urge the United States Congress to take immediate steps to restore American citizenship to this group." This is the opening paragraph of an appeal which has been broadcast by outstanding Christian leaders in India. The list of names which are signed to the petition numbers twenty-two, and includes such as Brenton D. Badley, Bishop of the Methodist Episcopal Church of Bombay; Alden Clark, American Congregational Mission; E. Stanley Jones; A. L. Miller, Secretary of the National Council of the Young Men's Christian Association, Calcutta; Ida Scudder, Principal of Women's Medical College, Vellore; Alice V. Van Dore, Secretary of the National Christian Council of India, Burma and Ceylon, and so on.

These petitioners believe that the very existence of the Asiatic exclusion clause is an unnecessary racial discrimination. They believe the restriction of immigration is justifiable if fair. They see no reason why the quota basis should not be applied to Oriental countries as well as to others, because on this basis they feel that the number allowed to come into the United States would be too small to constitute either a social or an economic problem.

"As American citizens in the Orient," runs the appeal, "we feel the gravest concern for the international position of our country. So long as Congress does not make remediable legislation, both in the case of the small group that have been disenfranchised and in the matter of Oriental exclusion in general, we cannot successfully repudiate the charges of insincerity in our national pledges of equality of opportunity." The petition urges that privileges of citizenship under the immigration restriction be granted to those who are duly qualified, regardless of race, creed, color or nationality.

HALF A CITY GOES PROTESTANT

About five years ago, in a city of 2,000 inhabitants located in South Bohemia, some Protestant evangelists preached to about half of the

population, which had left the Roman Catholic Church. This group later joined the Czechoslovak church which, while still Catholic, owes no allegiance to the Pope, permits priests to marry, and conducts its services in the Bohemian language. But this failed to meet the hidden craving of their souls and now, after five years, this whole group—half a city—wish to be taken into the Protestant church!

AGRICULTURE AT AHMEDNAGAR

The Union Training School at Ahmednagar, India, under Rev. and Mrs. H. K. Wright, has been emphasizing agricultural training. Beside the acres at the farm, part of the school compound is planted each year. The main object of this work and of the chicken run which is housed in the compound is to give the boys a real sympathy and understanding with, as well as the ability to serve, the agricultural communities among which most of them will work when they go out teaching. Each class has its own garden patch, in which they work every day and grow such interesting crops as sugar cane, peanuts, bananas, castor oil trees, various vegetables and flowers.

CHRISTIAN WORK IN KOREA

Korea now has a population of about twenty million, of which the Japanese element forms 2½ per cent, or one-half a million. These settlers from the homeland are distributed over all parts of the peninsula, although the larger proportion are found in the southern half of the country, where the climate and agricultural possibilities are more inviting. The largest cities naturally attract many of these newcomers, and Seoul, the capital of Korea, with a population of 300,000, has over 80,000 Japanese residents.

There are five definite Christian organizations working among these people. They are the Anglican, Congregational, Methodist, Presbyterian churches, and the Salvation Army. The Congregational church has work in 9 places. In 4 of these are church buildings, 2 with parsonages and each church with a pastor. There are, in addition, 5 branch churches not yet fully organized and manned and depending upon church pastors and local missionaries for their ministry. There is a total membership of about 900. The 6 Sunday schools have an enrollment of about 500. Two years ago a modern up-to-date church was completed in Seoul, and this year Taiden has put up a church and parsonage. In both cases the funds were raised within their own membership and without outside appeal.

There is a Christian Council of Japanese Churches in Seoul which is interdenominational in character and acts as a sort of clearing house, and as an excellent means for united action of problems affecting the moral welfare of the community. Through such an organization there are interviews with officials who attend meetings as invited guests to discuss frankly such questions as public prostitution, relief work for the poor, attendance by Christian children at public shrine ceremonies, and many other problems.

AN AMANZIMTOTI NOTE

Two missionaries from Amanzimtoti paid a visit to Umlaazi, where the Church of England missionaries are working enthusiastically. They work in a missionary dwelling, school, and church about two miles from the place where Dr. Adams, who came out to Natal in 1835, once labored. The Church of England missionaries showed the American Board visitors their primitive hospital, with its three beds presided over by a nurse just graduated from Dr. James McCord's hospital at Durban, and saw a record of 300 out-patients and a dozen in-patients since March.

DAVAO'S RECORD AND PROSPECT

Of the 1,398 patients cared for in the American Board hospital in Davao, Philippine Islands, the largest percentage were Japanese, with Filipinos coming a close second. There were also quite a number of Chinese and a few Americans. There were 307 surgical cases, with 59 major operations. The dispensary treated 3,138 patients. In 1928 it is expected that a hospital suitable to the needs in Davao will be built. Dr. Brokenshire says that this project will be taken care of financially as a local matter.

ALEPPO COLLEGE

"After more than twelve years of uncertainty, during which, owing to the war and to events following the war, the future of Central Turkey College has been in suspense, the Board of Managers took action in full session, January 12, 1928, to adopt the name 'ALEPPO COLLEGE,' and to apply to the Government of Syria for permission to reopen the educational work of the college at Aleppo under this new name.

"The Board of Managers has authorized the preparation of a semicentennial diploma, in honor of the fiftieth anniversary of the college. This diploma will be given to all living graduates of the college and will state that the recipient was graduated from Central Turkey College in a certain year. It is planned to have the diploma bear the facsimile autographs of as many former members of the college faculty as possible."

BULGARIA GOING DRY

The peasant women of Bulgaria are welcoming the Bible women from Sofia. This special type of evangelistic work has brought to the fore the great lack of printed material to distribute among these simple folk. There is almost nothing that would appeal to the mind of a peasant, or his wife, provided she can read. And so Miss Agnes M. Baird, who is now in charge of the publication department of the Bulgarian Mission, is endeavoring to prepare simple leaflets on subjects which she feels will attract these people. "The villages are waking up and are asking for reading material," she asserts. "Temperance literature is in great demand. I was told the other day that ninety villages in Bulgaria are saloonless and many more are not far from becoming so. Here is our opportunity to flood the villages with temperance literature."

INDIAN PASTORS GET TOGETHER

Some of the difficulties that confront a Christian Indian preacher today are hinted at in the report of a re-training class at United Divinity College, where forty Indian Christian men sat together, absorbed in the study of various questions related to their work.

One man told how a Brahmin rose and walked off because his sensibilities were offended at the mention of the Disciples catching fish; and on another occasion, this same man found it wise to avoid the "fatted calf" when telling the story of the Prodigal Son. Christ's humble station in life in contrast to that of Buddha, born a preacher and married to a wealthy widow, is stressed by one member of the conference. A converted holy man explained how Christ's purity impressed him in contrast to the questionable life history of some of the gods and goddesses he was worshiping at the time of his conversion. For seven weeks these preachers and pastors, ranging from 22–72 years in age, studied, sang, ate and slept together.

MAZATLAN'S NEW PASTOR

One of the Mexican pastors from Guadalajara has reached Mazatlan to take charge of the little church there. It is the first time for years that there has been a pastor to devote all his time to that center. He had only been there three weeks when Sunday school attendance jumped from 50 to 94 pupils. The Sunday school is being reorganized and new activities are being introduced. Miss Aileen B. Parsons, director of El Pacifico School in Mazatlan, feels that under this new leader the church life is going to mean a great deal more to all its members, and particularly to its young people. Such an organized program will be of special help to the work of the school.

JAPAN PRESS APPROVES

The Sunday school at the Yodogawa Neighborhood House in Osaka, Japan, is already one of the largest and most successful in Japan; in fact, it is the envy of the large and long-established Kumiai churches in Osaka. The largest English language newspaper in the Far East, the *Japan Advertiser*, published the Annual Report of the settlement *in toto*—saying that it was so good that there was no place in the report where anything could be cut out! This from a secular newspaper is rather flattering—particularly when a good portion of the report deals with distinctly religious work.

GOING STRONG IN CHINA

A recent visit by Rowland W. Cross of Peking, China, to Tehchow resulted in an enthusiastic report of the progress being made in religious education at the Porter Middle School under the direction of Mr. Wang Hsi Ch'ang. Religious education and church attendance is voluntary, but a fine response has come from the students. This visit was made during a five weeks' trip, where Mr. Cross, accompanied by different Chinese Christian leaders, traveled on foot, by bicycle, donkey, train, and mule cart among the villages of Shantung. He took part in ten conferences and gave forty addresses in Chinese.

MATERIAL PROGRESS AT ADAMS

The new girls' cottage at Amanzimtoti Institute, Adams, Natal, South Africa, is being well used and greatly enjoyed. First grade girls are permitted to stay up one-half hour later than the rest of the school. They use the little sitting room and then only have to step upstairs to retire. Because of these new accommodations, they enjoy proper housing and yet are near enough to be kept under the ever watchful eye of the teachers.

A GANDHI VISIT

Mahatma Gandhi visited the missionary medical school for women in Vellore, India, just a few months ago. Although he had said that he would not come unless money was raised for his work and all the school wore Khadi (the homespun cotton worn by Gandhi and his followers), the Mahatma did finally arrive though the school had not adopted his mode of dress. The observer, who was inclined to meditate upon some of the arguments used against the adoption of western machinery, noted particularly that a load of Khadi towels, table cloths, bed spreads and *sarrees* honked up to the school steps in a bright red Ford motor. It was also pointed out by an amused, though sympathetic observer, that a certain firm in America received a large order for hand looms from the Gandhi party in India.

This visit of the Mahatma recalled another time not quite a decade ago when he visited in this same district. After that visit, women from a certain village stopped coming to the hospital. Later inquiry was made as to whether or not there had been any sickness in that village. The reply came that people had been dying unattended by any physician because everyone had been forbidden to come to the hospital. It was at that time that Mr. Gandhi was preaching against western education, western medicine and western politics. His chief grievance against western medicine was not that it was ineffective but rather that it was too effective. That is, it cured people of their diseases, and disease in his mind was always a consequence of sin. Since that time, however, the Mahatma himself has had several illnesses and been attended by western doctors, both government surgeons and missionaries.

His talk at Vellore this last time was of a moral and spiritual nature. He has been outlawed by an influential group of Caste Hindus in Madras because he will not stop talking against the distinctions of caste and the observance of "untouchability," and because he insists on talking against child marriage.

THE REAL TEST

Lintsing, China, people seem to have interesting histories. Take Mr. Chang, for example. He is now one of the most consecrated workers in that field. He is always greeted in a most friendly way by the villagers and is in great demand as a preacher. When Mr. Chang was converted to Christianity through prayer and a study of the Bible, he was working in the American Legation in Peking. He decided to come home and tell about his experience. He stayed home until his money was used up and then returned to Peking to take again his old position. Then he came back to Lintsing again to preach. Before his conversion, he had worked for Mr. Eastman for a time and had conducted dishonest money dealings which netted him additional funds. After his adoption of the Christian way of life, he came around and offered to repay this amount—a most satisfying and convincing proof of regeneration. When it became evident that Mr. Chang would have to keep returning indefinitely to Peking to earn money enough to support himself in his volunteer preaching, the Evangelistic Committee decided to give him a salary of ten dollars a month, and on this, Mr. Chang is doing a remarkable piece of work.

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LETTERS FROM OVERSEAS

Concluded from page 197

one of our pastors that in Golegaon and four near-by villages there were between four and five hundred people anxious to be instructed in the greatest of all truths. They were industrious and fairly well-to-do, had intermarried with people in Amrapur, where we have a school and a good Christian community, and through them had learned of Christ. Although Golegaon is beyond our farthest outpost, we felt we must see those people and find out what was their main object in asking to become Christian.

"What country we passed through! As far as eye could reach to the north there were only vast expanses of government forest land, dotted with small, stubby trees. To the south the expanse was bounded by mountains. It was the first visit of foreign missionaries to that section that any of the inhabitants could remember. First we questioned them and found: in five villages nearly 400 people desired to profess Christianity; of these, 100 were children of school age; all of the people were absolutely illiterate; they had a house ready for a teacher, and were building a rest-house that could be used for a schoolhouse as well; their invitation to us was sincere; they had worshiped all sorts of stone gods and had gone on distant pilgrimages, but had given up all these practices for the past year; they were willing to endure all things to gain fellowship with the True God; they wanted a school for their village so that their children might not be illiterate as their parents.

"Then we had our service: hymns of the Faith; the story of the Prodigal Son; prayer and simple addresses, giving as much as we could of the main contents of the Christian message in the brief time at our disposal. At the end they took up a freewill offering of twenty-five rupees. There followed a little Indian hospitality—garlands of flowers and some food, well-prepared and good. Then we came away. What a field we left behind us! What an opportunity for a married couple or a single missionary fired by a tremendous zeal for Christ!"

Miss Munger Writes of Miss Lan Hua Liu, New Principal at Taiku, Shansi

"Last term Miss Liu had quite a bit of trouble because the girls were trying out the mettle of the new principal, but she won out, and at the same time proved to the girls that she was really working for their best interests; hence this term there is a wonderful spirit of coöperation and loyalty on the part of students as well as teachers. In fact, in the cases of two or three girls there is a noticeable change in character which makes us all happy.

"Miss Liu has already done much to raise the standard of scholarship. The teaching periods in all subjects have been lengthened; English is taught six days instead of five each week; a new mathematics teacher has been invited; and all the science is taught by the well-prepared teachers in the Boys' School. The girls walk the two miles over there once a week for two hours of laboratory work.

THE EAST AND THE WEST AND THE WAY

By Ernest W. Riggs

Written en route to the Jerusalem Conference

Moon in the West and a roaring sea,
With the clear stars overhead;
And a band of Pilgrims sailing East
To study the Gospel's spread.

Moon in the East and a rippling sea,
With the stifling air so dead;
And another band from the farthest East
Steams up through the Sea called Red.

And there on the Mount of Olivet,
The East sits down with the West;
And the same white moon looks softly down
On the group with its passionate quest.

No beggars have come from far Chosen
For a dole of clothes or food;
The East wants love and sympathy;
It wants to be understood.

And the arrogant West, with humbled pride,
Is weakening under its load;
Fifth Avenue yearns to feel the touch
Of the Christ of the Indian Road.

So under the sacred olive trees
They study and hope and pray,
Till the eager East and the weary West
Together shall find His Way.

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MISSIONARY PERSONALIA

MISS AGNES M. BAIRD of Sofia, Bulgaria, has been giving public lectures in several towns. In Vratza, a new town, the gallery of Reading Hall was full of young people, and the mayor was present. She spoke to a group in a suburb of Sofia, composed mainly of Armenians from Merzifoun. Going about the country and entering into the lives of the people makes her appreciate the great effort the country is making to find a better way of life.

DR. JOHN J. BANNINGA, in addition to his work in the Theological Seminary, Pasumalai, has been elected President of the General Assembly of the South India United Church, and has also been made President of the All-India Christian Endeavor Union. He was able to find a fine young man in America who could come to India as General Secretary of the Society. The Madura Mission has also elected him as Secretary, so that he will have to represent it in all official matters.

The return of young MR. C. C. TSAU to Shaowu as Principal of Han Mei Academy is an inspiring item of the Shaowu news record. He was for several years after his graduation from Fukien Christian University the efficient vice-principal of the academy, staying long enough to pay up every penny of his college debt, and then went on his own resources and initiative to Nanking Union Seminary. In the rioting of March, 1927, he lost everything but the clothes in which he stood, but in June received his B.D. degree. There were offers from nationalist, military and civil groups, and a very tempting one from the National Christian Council; but Shaowu has

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him and the Board, recognizing his single-handedness in the absence of the missionary families, has boosted the meager subsidy of the school with a special for 1928 of $1,000.

MRS. ALICE BROWNE FRAME as representative of the Woman's College and REV. HOWARD S. GALT as representative of the Men's College of Yenching (Peking) University attended the meeting in Shanghai of the Council on Higher Education. The chief object of the meeting was to try to fix the attention of the representatives on the problem of closer coöperation in the field on the educational program of the Christian colleges. A committee of seven representative Chinese was finally nominated, and asked to make a thorough study of these institutions with a view toward a unified Christian program. The hope was that this would be ready for presentation to representatives of the colleges at a special meeting called for May.

MISS ALICE M. HUGGINS, besides her educational work, is on the medical committee of Tunghsien Hospital, and since her return last fall has had the big responsibility of making it run within its budget. Most of the time there has been no American Board doctor; the work has been handled largely by Chinese doctors, with some advice from Dr. Curran in Peking. The staff was cut down, the two men nurses and one woman nurse dividing among them the charge of inpatients, the dispensary, the kitchen and the laundry, while "Dr. Chang's business was to cure every one who came in." The woman nurse, Miss Pi Chun Te, a graduate of Goodrich Girls' School and of the Presbyterian Hospital of Peking, does all the work of the little Women's Hospital with the aid of one woman servant, besides attending the women's clinic.

REV. FRANK RAWLINSON, of Shanghai, in addition to his regular work as editor of the *Chinese Recorder*, has during the year published two books —"Chinese Ideas of the Supreme Being" and "The Naturalization of Christianity in China." He ran a course in the Language School on Chinese Religious Ideas for ten weeks; gave a series of five lectures on recent religious movements in China; and has led a discussion group at the Community Church. He is giving a reading course on Ancestral Worship in the Language School. These contributions are along the line of helping Western people to understand the better aspects of Chinese social and religious ideas. Lectures at the Shanghai Baptist College on The Ethics of Confucianism and The Ethics of Mo Tzu, on the other hand, helped a group of Chinese students to realize that a Westerner can look quite sympathetically on the higher aspects of Chinese culture. Mr. Rawlinson

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has also done much work on the China Christian Year Book, and serves on four committees of the National Christian Council.

REV. WILBUR S. DEMING feels greatly encouraged with the way the personal work is opening up in his new station of Satara. A good many students come to visit him at his bungalow and go on hikes with him. He meets the leaders of the city life at various functions and has delightful fellowship with a number of young liberal Hindus, among whom he may organize a brotherhood group. His touring season of three months was a genuine success, reaching a large number of people. They were very friendly and their welcome most hospitable. Among other duties, Dr. Deming is editing the India Christian Endeavor magazine at present.

MISS MARYCAROL JONES, who is studying the language at Mahableshwar, India, attended the Girl Guide Training Camp at Nagpur for ten days. It was a great experience for her, meeting girls from all over India, eating, playing and living with them. She has taken over the Wai Company, as Lillian Picken has left for her furlough. Miss Picken's new welfare center, by the way, is being rapidly built and will be ready for occupancy in June. It is a splendid building, adapted for classes, with a hall above for various meetings.

The major lines along which CHARLES H. RIGGS of Shaowu hopes to conduct his agricultural work during the coming year are those of seed selection, experiments in the fertilizing and cultivating, intercropping of sugar cane and farm machinery development, which means work on adapted types of ploughs, harrows, cultivators and reaping tools. Other things having to do with sugar cane, as well as the growth of crops of cotton and grains, will be included. Forestry experiments which were started a while back have been abandoned for the time being. This, however, is a type of work in which Mr. Riggs is

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greatly interested and which he believes to be of paramount importance in Shaowu.

A year ago last December the mission purchased a native rice mill which adjoins the residence of Mr. Riggs. This is a very valuable piece of property because its river entrance is level water to the farm at the mission irrigation plant and thus forms a connecting link between the house of the supervisor and the farm, giving Mr. Riggs opportunity to conduct some of his grain experiments near enough to his home for close personal attention.

THE CHRONICLE

BIRTHS

March 24. In New York City, a son, Richard Hastings, to Rev. and Mrs. Max H. Harrison of Ceylon.

DEATHS

March 19. At Peoria, Ill., Mrs. Paul L. Corbin of North China Mission.

March 21. At Oberlin, Ohio, Miss Harriet L. Cole, formerly connected with the European Turkey Mission for twenty-six years.

March 21. At Los Angeles, Cal., Mrs. Inez Lied Johnson, formerly of Turkey Mission.

MRS. PAUL CORBIN OF NORTH CHINA

Miriam Locke Corbin, for nearly twenty-five years a missionary in Taiku, North China, passed away March 19 at the Sanitarium in Peoria, Ill. Because of ill health, she had been in this country for some months, and, as it became apparent that she was failing, her husband was summoned home from China, arriving in February. The funeral services were held in her old home town of Henry, Ill., and were conducted by Dr. Ernest Bourner Allen of Oak Park, who was a classmate of Mr. Corbin's at Oberlin.

Miriam Locke was a native of Illinois, born near Lawn Ridge in 1878. She was a member of the class of 1904 at Oberlin College, and the same year married Paul Corbin and went with him to China under appointment from the American Board. During practically all of their missionary service they were located at Taiku. The Corbins were among the earliest missionary families to volunteer for China after the Boxer Rebellion and faced valiantly the difficult tasks of reopening a field and overcoming distrust and suspicion. The wife had considerable natural skill in the use of simple remedies, so she was accustomed to treat her Chinese neighbors who came for help before the development of medical work at this station.

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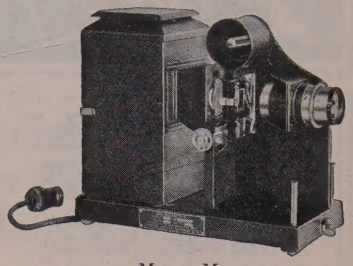

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Mrs. Corbin once made this modest statement: "We are not looking for a big work and reputation. We are only hoping that a few Chinese will find life different because we are in China and have a personal friendship for them." This may perhaps be a keynote to her simple life in the home in Taiku. She was a lovely mother, and a warm friend to the Chinese and Americans coming into that home. Many times there were hard journeys and separation from her husband. She traveled out through the war lines with her two little girls and only a few possessions during the revolution in 1912. She met all these experiences with courage. Four of the five children survive her.

INEZ LIED JOHNSON

A beautiful young life seemed to go out all too soon when Inez Lied Johnson died on March 21, 1928, at her home in Los Angeles, Cal.

Before her marriage Miss Lied was a missionary of the American Board in Turkey for two years and a half. Going to Marash in 1919, she arrived just in time to see and share in the horrors of the "Marash War" between the French and Armenians on one side and the Turks on the other. The next year was spent in the Language School in Constantinople, but her health was undermined and she came home in 1921. She was later happily married. Her associates in Turkey and the young women, whose missionary she was, remember the fragrance of her life.

MISS FLORENCE E. GRISWOLD

Miss Griswold, for seven years a missionary of the American Board in Turkey, died February 22 at the home of Miss Cora Newton of Westboro, Mass., where she was spending the school vacation. Miss Griswold was born in Guilford, Conn., graduated from Mt. Holyoke College, and went directly to her work in Turkey, where she was stationed at Brousa and Smyrna. Returning to help care for her father in blindness and illness, she taught in Thomaston and South Manchester, Conn.; at Rhode Island State Normal College; and lately, as teacher of Biology at State Normal School, Bridgewater, Mass. She was greatly interested in summer camp work and for many years conducted a camp for girls on Lake Pleasant at New London, N. H.

She lived a beautiful, devoted life, having a gentle radiance as of "one who carried a light." She had wide interests, loyal friendships, enthusiasm for her work, a deep concern for her students, greatly desiring that they might know the Truth; and for her faithfulness and ardor in accomplishing her task "her record is on high," and in the hearts of her friends.

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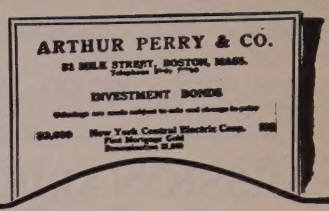

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